

# न्यायावलि:

## SANSKRIT MAXIMS & PROVERBS

*(Text in Sanskrit and translated & thoroughly  
explained in Hindi & English)*

SIR BEJAI SINGH



**NAG PUBLISHERS**

The importance of Sanskrit Maxims and Proverbs is evident. They have their connections with various activities of human life and explain the trends of human behaviour. The field of culture, religion, scholarship etc. has given origin to maxims and proverbs, so their knowledge helps in having a clear understanding of various facts. In shastras they are used to explain many knotty points.

The present work is a collection of almost all important maxims and proverbs of Sanskrit, which are found in the texts on different branches of Sanskrit learning.

The book covers a wide range. It is sure it will help the scholars and students alike in their pursuit of knowledge. Maxims and Proverbs have been translated and thoroughly explained in Hindi and English both.









ॐ  
ਲਗੇ ਪੀਯਾਪੁਸ਼ਾਨਾਂ ੧੬:  
ਸ਼੍ਰੀ ਗੋਪਾਲ ਕੰ ੩੨  
ਲਗੇ ਪਦ ਕਮ

न्यायावलिः

16 APR 94

NEW DELHI

~~~~~

# SANSKRIT MAXIMS & PROVERBS

( Text in Sanskrit and thoroughly translated &  
explained in Hindi & English )

By

SIR BEJAI SINGH



**NAG PUBLISHERS**

11A/U.A., JAWAHAR NAGAR,  
DELHI-110007

N. P. SERIES XL

© **NAG PUBLISHERS**

- (i) 8A/U.A./3, Jawahar Nagar, DELHI-110007
- (ii) 11A/U.A. (Post-Office Bldg.), Jawahar Nagar,  
DELHI - 110007
- (iii) Jalalpur Mafi (Chunar : Mirzapur), (U.P.)

**1980**

Library Edition : Rs.

Students' Edition : Rs.



Rs.

50/-

**PRINTED IN INDIA**

PUBLISHED BY NAG SHARAN SINGH FOR NAG PUBLISHERS,  
11A/U.A. (POST-OFFICE BLDG.), JAWAHAR NAGAR, DELHI-7  
AND PRINTED AT NAAZ OFFSET PRESS, CHURIWALAN,  
DELHI-110006.



# न्यायावलिः ।

Sanskrit Maxims and Proverbs.

अं

अन्धपंगुन्यायः ॥ १ ॥

आँखवाला पंगु यदि अन्ध के कंधे पर बैठ जाय, तो दोनों का देखने और चलने का काम निकल सकता है, अर्थात् एक चलने का काम और दूसरा देखने का काम करेगा । अतः परस्पर की सहायता दिखाने समय यह न्याय लगता है ।

1. *The maxim of the blind and the lame.*

A lame man sits on the shoulders of a blind man, the former guiding the latter.

This maxim is used to show the inter-dependence amongst men and the good that might result from co-operation and union.

अन्धदर्पणन्यायः ॥ २ ॥

अन्ध के लिये दर्पण निकम्मा है । तत्पर्य यह है कि जिसके उपयोग में जो वस्तु न आवे उसके लिये वह वस्तु व्यर्थ है ।

2. *The maxim of the blind man and his mirror.*

It is used in case of persons who possess things which can be of no use to them.

अन्धगजन्यायः ॥ ३ ॥

किसी ग्राम में एक हाथी आया । उसको दिखलाने के लिये अनेक जन्मान्धों ने आँखवाले किसी मनुष्य से आग्रह किया । उसने उन लोगों को हाथी के पास लेजाकर हाथी के भिन्न भिन्न अंगों को भिन्न भिन्न अन्धों को पकड़ा दिया । उन अन्धों ने अलग २ अंगों को स्पर्श करके उन अलग २ अंगों को ही हाथी जानकर जिसने सूँड पकड़ी थी, उसने कहा हाथी साँप की तरह होता है, जिसने पांव पकड़ा था, उसने कहा हाथी थम्ब के समान होता है और जिसने पूंछ पकड़ी थी, उसने कहा नहीं, तुम सब झूठ हो, हाथी रस्सी जैसा होता है । इस प्रकार सब परस्पर झगड़ने लगे । आजकल के साम्प्रदायिक कलह में यह न्याय भली भाँति घटता है ।



### 3. *The maxim of the blind men and the elephant.*

Certain blind men approached a tame and docile elephant in order to get an idea of the creature. One felt his trunk, one his legs, one his tail, and so on. The first man—he, who had felt the elephant's trunk—described him as a fat serpent; the second man, who had felt the legs, as four pillars; the third man, the one who had passed his hands on the tail only, as a piece of stout rope, tapering gradually and having loose fibres at the end; and so on. They began to quarrel with one another over the description of the elephant, each considering his own to be correct.

This maxim is used in cases where an imperfect, partial, or one-sided view of a thing is taken.

### अन्धचटकन्यायः ॥ ४ ॥

अन्धे के हाथ में बटेर, अर्थात् अनायास यदि किसी अन्धे के हाथ में बटेर (एक पक्षी का नाम है) आजाय तो उसको दैवी कृपा से प्राप्त वस्तु समझनी चाहिये। इसी प्रकार की अनायास प्राप्त वस्तु में यह न्याय लगता है।

### 4. *The maxim of the blind man catching a sparrow.*

This maxim is used where unexpected and accidental happenings or coincidences are ascribed to divine agency.

### अदग्धदहनन्यायः ॥ ५ ॥

अग्नि जले हुये को नहीं जलाती। तात्पर्य यह है जिसमें पूर्ण किया होजाय उसमें पुनः किया का अवसर नहीं रहता।

### 5. *The maxim of burning the burnt.*

Fire does not burn a thoroughly burnt object.

This maxim is used in cases where a person attempts an impossible or a fruitless task.

### अरण्यरोदनन्यायः ॥ ६ ॥

जैसे जंगल में जाकर रोने से कोई नहीं सुनता, उसी प्रकार जहां चाह नहीं है वहां अपना इच्छा प्रकट करना व्यर्थ है।

### 6. *The maxim of crying in the wilderness.*

This maxim is used in cases where a man seeks help and support from a quarter from which they are not likely to come.



**अन्धपरम्परान्यायः ॥ ७ ॥**

एक साथ चलनेवाले अन्धों में एक यदि कुँये में गिरजाय तो सब के सब कुँये में गिर जाते हैं; क्योंकि उनको आगे की सुधि नहीं रहती। विना विचारे किसी काम में लगजाने पर यह न्याय लगता है।

**7. The maxim of the blind following the blind.**

It is used in those cases where people blindly, thoughtlessly, or rashly follow others, not caring to see whether their doing so would not be a dangerous leap in the dark.

**अपन्थानंतुगच्छन्तमिति न्यायः ॥ ८ ॥**

कुमार्ग में जाने वाले मनुष्य को सगा भाई भी छोड़ देता है।

**8. The maxim of a person going wrong.**

A person ought to abandon one going in the ways of wickedness even if one be his dearest brother.

**अन्धगोलांगूलन्यायः ॥ ९ ॥**

किसी ने किसी अन्धे को बैल की पूंछ पकड़ा दी और कहा कि, यह तुम्हें नगरमें ले जायगा। उस विश्वासी अन्धे ने किसी के कहने पर भी पूंछ को नहीं छोड़ा, इसीलिये अपने नियत स्थान में नहीं पहुँच सका। अन्धविश्वास पर यह न्याय लगता है।

**9. The maxim of the blind man and the bull's tail.**

This maxim is based on the following anecdote: Once upon a time a certain blind man started from his native village, intending to go to a neighbouring big city. He had not plodded on far, when he met a barber, fond of practical jokes. The latter accosted the former and learnt from him, that he, the blind man, was travelling to town, where, he thought, plenty of alms was to be had for the mere asking. The barber, finding a sure victim of his jokes, told the blind man that he would find him a guide. He thereupon took him to a field, where a bullock was grazing, and let him catch his tail. He then said to him, "my friend, here is a sure guide for you. Don't leave him whatever happens, and in spite of all that wicked people might say to do you a mischief." The blind man soon reached not the town, but the heart of a—thorny bush!



This maxim is applied to cases where a man places his trust on an object not worthy of trust !

### अमूर्तमूर्तिन्यायः ॥ १० ॥

भगवान् की मूर्ति नहीं है, वे सर्वव्यापक और मूर्तिरहित हैं। केवल दिव्य देशों में भक्त उपासना के हितार्थ भगवान् की पूजा करता है परन्तु अज्ञानी लोग कहते हैं कि मूर्ति (बुत) की पूजा होती है। अज्ञानप्रतिपादक विषयों में इस न्याय का प्रयोग होता है।

#### 10. *The maxim of the image form of the Formless.*

As God is omnipresent, He may be worshipped in any object. The true devotee, though believing God to be formless, in order to gratify the cravings of his heart for an image, makes one in a pitha and worships Him in the image. Ignorant men say that he is worshipping an external material object.

The maxim is applied to a man who makes a remark on a profound subject which he does not understand in the least, thus displaying his utter ignorance.

### अर्द्धजरतीन्यायः ॥ ११ ॥

अहां एक-धार में दोनों परस्पर विरुद्ध वस्तुओं का रहना असम्भव है ऐसा बताना हो वहां यह न्याय लगता है। जैसे जरा और यौवन दोनों एक ही अङ्ग में एक ही समय नहीं रह सकते हैं।

#### 11. *The maxim of the two opposites staying in a single substance.*

This maxim is applied in cases where the impossibility of two opposite attributes combined in a single individual at the same time is to prove such as youth and old age can not stay at the same time in a single man or woman.

### अर्द्धवैशसन्यायः ॥ १२ ॥

अहां असंभव अर्थ हो वहां यह न्याय लगता है। जैसे कोई मांसभक्षी मांस खाने की इच्छा से मुरगी का गला काटकर खाता है और उसके बच्चे की इच्छा से उड़र की रक्षा करता है।

#### 12. *The maxim of cutting up half an animal.*

A man cuts off the head, the thorax, the wings and the lower limbs of a hen, leaving the abdomen intact with the hope that it might lay the eggs that are in her.



This maxim is used in cases where an absurd, ridiculous, foolish, or unreasonable act is done.

**अवभक्षन्यायः ॥ १३ ॥**

जैसे यह ब्राह्मण जल पीकर रहता है, ऐसा कहने से जल से अतिरिक्त भोजन का निषेध प्रतीत होता है। तात्पर्य यह है कि, विशेष शब्द के प्रयोग से सामान्य को निषेध समझा जाता है।

13. *The maxim of living on water alone.*

If it is said that Rama lives on water only, it is to be inferred that, having water, he does not take any food or drink.

This maxim is used in those cases where by the use of particular attributes to an object, its generic attributes are negatived.

**अन्ते रण्डाविवाहश्चेदादावेव कुतो न स इति न्यायः ॥ १४ ॥**

जब अनर्गल व्यभिचार से बचाने के लिये अत्यन्त व्यभिचारिणी विधवा का विवाह अन्त में करना ही पड़ेगा तो वह पहले ही क्यों न किया जाय ? तात्पर्य यह है कि जिस कार्य को अन्त में करना ही है, उसको पहले ही क्यों न करें ?

14. *The maxim of marrying a widow.*

If a widow is to be married at all, why not before she becomes corrupt ?

This maxim is used in those cases where an act is done after the proper time for its performance is passed.

**अशोकवनिकान्यायः ॥ १५ ॥**

जहां एक साध्य और अनेक साधन हों और एक ही साधन से साध्य की सिद्धि भी होती हो तो वहां यह न्याय लगता है। जैसे रावण ने राक्षसियों से कहा कि सीता को अशोक वन में रखो। वहां अनेक अशोक वन थे, परन्तु एक में रखने से अन्यान्य अशोक वनों की अनुपयोगिता आप ही आप सिद्ध हो गई।

15. *The maxim of the grove of Asoke trees.*

Ravana kept Sita in the garden of Asoke trees, when he could keep her in any other garden.

This maxim is used in those cases where a man finds several ways of doing a thing, any one of them being as good as another, and the preference of any particular one cannot be accounted for.



## अश्मलोष्टन्यायः ॥ १६ ॥

रई की अपेक्षा मिट्टी का ढेला अत्यन्त कठिन होने पर भी पाषाण की अपेक्षा मृदु है।

16. *The maxim of the stone and clod of earth.*

A clod of earth may be considered to be hard as compared with cotton, but is soft as compared with a stone. So a person may be considered to be very important when compared with his inferiors, but sinks into insignificance when compared with his betters.

This maxim is used to denote the relative importance of two things.

## अश्वतरीगर्भन्यायः ॥ १७ ॥

खच्चर से यदि खच्चरी में बच्चे उत्पन्न किये जायँ तो फिर उससे आगे बच्चे उत्पन्न नहीं होते अर्थात् उनका वंश ( नसल ) नष्ट हो जाता है। यहाँ तक कि गर्भ रहने से कभी कभी उस ( खच्चरी ) की मृत्यु तक हो जाती है।

17. *The maxim of conception of a female mule.*

It is said that a female mule never conceives, or if she is ever made to, she dies.

This maxim is used in connection with anything which has no existence.

## अहिभुक्कैवर्तन्यायः ॥ १८ ॥

कोई अहिभुक् नाम का पुरुष नाव पर चढ़ कर सैर करने को चला। वहाँ मनुष्यों की अधिक भीड़भाड़ देखकर विचारने लगा, कहीं मैं किसी से बदला न जाऊँ, इस विचार से अपने पैर में रस्सी बांध कर सो गया। उस नाव के नाविक ( मल्लाह ) ने परिहास ( मज़ाक ) करने के लिये रस्सी खोलकर अपने पैर में बांध ली; नाव के पार जाने पर अहिभुक् ने कैवर्त ( मल्लाह ) के पैर में रस्सी बंधी हुई देखकर कहने लगा कि 'तू मैं हूँ' उस मल्लाह ने कहा नहीं मैं तू हूँ, ऐसा विवाद दोनों में होने लगा। मूर्खता के वर्णन में यह न्याय लगता है।

18. *The maxim of Ahibhuk and the boatman.*

A man named Ahibhuk, intending to cross a broad river, boarded a boat in which there was a large number of persons. Now the man thought within himself, "there are so many persons in the boat that it would be no wonder if I lose myself and be transferred and changed to one of them." In order to



avert such a calamity, Abibhook, bound his foot with a piece of rope to keep a mark upon himself, and then feeling easy in his mind, fell fast asleep. The boatman chanced to overhear the man's loud soliloquy, and saw his queer manœuvres; and soon finding the man snoring stentoriously, he untied the rope from the man's feet and fastened it to his own. Abibhook on waking exclaimed, "Alas ! I am changed to a boatman !"

The maxim is used to show a man's idiocy.

### अहिनिर्व्वयिनीन्यायः ॥ १९ ॥

जैसे सांप अपनी केंचुल को छोड़ने के बाद उसको अपनी नहीं समझता है, वैसे ही जीव बोध से पहले देह को आत्मा से अभिन्न मानता हुआ भी बोध हो जाने पर पृथक् मानने लगता है।

19 *The maxim of the cast off slough of a serpent.*

The meaning of this maxim is: Just as a serpent, after it has cast off its slough, does no longer regard the same as a part of itself, so a man, on acquiring *vidya* or true knowledge, regards his self as distinct from his body.

### अहिकुण्डलन्यायः ॥ २० ॥

जैसे सर्प का कुण्डलाकार वेष्टन होना स्वाभाविक है, वैसे ही जो जिसका स्वाभाविक धर्म है, उसमें उसकी अवश्य ही प्रवृत्ति होती है।

20. *The maxim of the coils of a snake.*

Just as the coils of a venomous serpent are natural to it so are the crooked ways to a wicked man.

This maxim is used to denote the natural propensities and impulses of a man.

### अन्धकवर्तकीन्यायः ॥ २१ ॥

जैसे कोई मनुष्य दोनों हाथों से ताली बजा रहा हो और उसी समय उसके उन दोनों हाथों के बीच में वर्त्तक पक्षी (बटेर) आजाय, यह असम्भव है। इसी प्रकार के असम्भव अर्थ में इस न्याय का प्रयोग होता है।

21. *The maxim of the man clapping his hands and the sparrow.*

It is unthinkable that a sparrow will perch on the hands of a person clapping.

This maxim is used to denote impossibility.



**अजाकृपाणीयन्यायः ॥ २२ ॥**

किसी खम्भे में बिना म्यान की तलवार टँगी हुई थी, उसमें बकरा आकर स्वयं शिर खुजलाने लगा जिससे उसका शिर कट गया। अघटित घटना में यह न्याय लगता है।

22. *The maxim of the goat and the naked sword.*

A goat was scratching its neck at the sharp edge of a naked sword and cut it.

One should not meddle with dangerous things.

**अग्न्यानयनन्यायः ॥ २३ ॥**

अग्नि लाओ, यह कहने से ही अग्निपात्र का भी लाना सिद्ध हो जाता है। साहचर्यद्योतक अर्थ में इस न्याय का प्रयोग होता है।

23. *The maxim of asking to bring fire.*

When a person is asked to bring some fire, it is implied that he is to bring it in a pot or vessel.

This maxim is used in those cases where anything is not explicitly expressed, but implied.

**अन्यद्भुक्तमन्यद्वातमिति न्यायः ॥ २४ ॥**

खाया हो कुछ और वमन किया कुछ, यह परस्पर विरुद्ध है। 'कहे आम सुने इमली' 'मांगे हरे दे रहेरा' इत्यादि कहावतों के अनुरूप अर्थ में इस न्याय का प्रयोग होता है।

24. *The maxim of eating one thing and vomiting something else.*

This maxim is used in cases where the answer to a question does not touch the question at all.

**अन्धस्यैवान्धलग्नस्येति न्यायः ॥ २५ ॥**

एक अन्धा दूसरे अन्धे को पकड़ कर चलने लगा, रास्ते में कई जगह ठोकरें खाकर गिर गया। उसी प्रकार जिसका नेता (अगुआ) भी मूर्ख हो और वह स्वयं भी मूर्ख हो तो उसके काम में सफलता कभी नहीं होती, प्रत्युत काम में अनेक बाधाएँ उपस्थित हो जाती हैं। मूर्ख नेता के अनुयायी बनने में यह न्याय घटता है।

25. *The maxim of the association with the blind.*

What shall it profit a man if he associates with men of little knowledge? A man should always keep the company of persons, superior to him in learning, wisdom, and good qualities.



**अर्द्धं त्यजति पण्डित इतिन्यायः ॥ २६ ॥**

यदि सर्व वस्तु का नाश होना संभव हो और उसमें से आधा त्याग देनेसे आधा मिल जाता हो, तो विद्वान् पुरुष आधे को छोड़ कर आधे ही को ले लेता है।

26. *The maxim of saving one half.*

When a man is likely to lose all, he ought to sacrifice one-half in order to save the other half.

**अल्पस्यहेतोर्बहुहातुमिच्छन्नितिन्यायः ॥ २७ ॥**

थोड़े के लिये बहुत का त्याग कर देना यह बुद्धिमत्ता नहीं है। जो पुरुष 'त्यजेदेकं कुलस्यार्थे आत्मार्ये पृथिवीं त्यजेत्' अर्थात् कुल के लिये एक व्यक्ति को छोड़ देना चाहिये और आत्मा के लिये पृथ्वी का त्याग करना चाहिये, इस नीति का आश्रय नहीं करते, उनके लिये ऐसे न्याय का प्रयोग होता है।

27. *The maxim of a person sacrificing much in order to gain a trifle.*

What sacrifices does not a man make, what troubles does he not take to win transient worldly gain? But he is a truly wise man, who seeks That, gives up his all for That, on obtaining which he obtains everything.

c.f. The English proverb : " Penny-wise, pound-foolish."

**अलाभे मत्तकाशिन्या इतिन्यायः ॥ २८ ॥**

मत्तकाशिनी नाम की स्त्री को जब और कहीं सुरतोत्सव का मौका न मिला तब उसने तिर्य्यग्योनि में सुरतोत्सव किया। तात्पर्य यह है कि जीव की इच्छा पूरी नहीं होती तो वह निकृष्ट उपाय द्वारा भी इच्छा को पूर्ण करने में प्रयत्न करता है।

28. *The maxim of the passionate Kasini.*

The passionate Kasini, failing to secure other means of satisfying her passion was obliged to satisfy the same on an animal.

This maxim is used to denote the irresistible powers of lust and vile passions, and the degradation caused by them.



### अण्डकुक्कुटीन्यायः ॥ २६ ॥

किसी ने एक मुर्गी पाली, वह रोज एक अण्डा देती थी। एक दिन उसके पालक ने विचारा, रोज रोज एक एक अण्डा पाने की अपेक्षा एक ही साथ इसके सब अण्डों को निकाल लूं तो अच्छा हो। इसलिये उसने मुर्गी को मार डाला; फल यह हुआ कि मुर्गी और अण्डे दोनों से उसको हाथ धोना पड़ा। यह न्याय मूर्खताद्योतक है।

#### 29. *The maxim of the hen and the eggs.*

A hen used to lay one egg daily. Its owner thought that he would have all the eggs that were in her at one time. Accordingly he ripped open the abdomen of the hen with the result that might be imagined.

This maxim is used in cases where a person becomes a loser on account of covetousness.

### अश्वभृत्यन्यायः ॥ ३० ॥

यह घोड़ा किसका है? ऐसा पूछने पर किसी ने कहा कि जिसका मैं नौकर हूँ। तब फिर उसने पूछा कि किसका तू नौकर है? तब उसने जवाब दिया कि जिसका यह घोड़ा है। ऐसे कथोपकथन से निर्णय कुछ भी नहीं होता है, परस्पर ज्ञान की सापेक्षता में यह न्याय लगता है।

#### 30. *The maxim of the horse and its owner.*

A man asked an hostler who was attending to a horse, "whose horse is this?"

The hostler replied, "His, whose servant I am."

The man again asked, "whose servant are you, my good man?"

The hostler replied readily, "why, his, whose horse this is!"

This maxim is applied to a person who argues in a circle, or gives evasive answers.

### अजातपुत्रनामोत्कीर्तनन्यायः ॥ ३१ ॥

पुत्र होने से पहले ही पुत्र का नामकरण करना व्यर्थ है। यह न्याय निष्प्रयोजनताद्योतक है।

#### 31. *The maxim of christening the babe yet unborn.*

This maxim is applied to superfluous, foolish, or useless acts of persons.



**अन्तेयामतिःसागतिरितिन्यायः ॥ ३२ ॥**

मरने के समय जैसी बुद्धि होती है, वैसीही गति होती है, अर्थात् मृत्यु-कालीन भावना के अनुरूप ही परलोक में जीव की गति होती है। यह न्याय अन्तिम विचार की सर्वोत्कृष्टाद्योतक है।

32. *The maxim of : As thou thinkest in thy last moments, so shalt thou be.\**

King Bharata had a favourite antelope, who used to follow him wherever he went, and whom the King loved very much. While on death-bed, the dying King's thoughts were of his pet antelope. The King in his next birth was born as an antelope.

\*c.f. Bhagawad Gita, VIII, 5, 6.

**अपराह्णच्छायान्यायः ॥ ३३ ॥**

मध्याह्न के बाद की छाया उत्तरोत्तर बढ़ने वाली होने के कारण बहुकाल-व्यापिनी होती है। यह न्याय उत्तरोत्तर वृद्धि और चिरकालव्यापकता के अर्थ में घटता है।

33. *The maxim of the shadow of the evening.*

This maxim is applied in cases where prosperity or intimacy is on a continued wax.

**असाराणामपिबहूनामितिन्यायः ॥ ३४ ॥**

अनेक क्षुद्र वस्तुओं का भी मेल बहुत बड़े कार्य को कर सकता है; जैसे क्षुद्र घासों से रस्सी बनाई जाती है उससे हाथी भी बांधा जाता है। यह संघशक्तिद्योतक न्याय है।

34. *The maxim of many trifles.*

A straw is an insignificant thing of little strength, but when it unites with others to make a stout rope, it can bind and hold in check even a mad elephant.

Cf. The English proverbs : "Union is strength." "Many a little makes a mickle."

**अस्नेहदीपनन्यायः ॥ ३५ ॥**

बिना तेल के दीपक नहीं जल सकता है। कारण के अभाव से कार्य का भी अभाव हो जाता है; ऐसे अर्थ में इस न्याय का प्रयोग होता है।

35. *The maxim of burning a lamp without oil.*

This maxim is used in the following and like senses. A man spends more than he earns; he builds a structure on a



foundation which is weak ; he looks more to show than real worth ; he cares for a transient effect instead of permanency, etc.

आ

**आकाशपरिच्छिन्नत्वन्यायः ॥ ३६ ॥**

आकाश का माप नहीं हो सका है । किसी व्यापक तत्त्व के विषय में उदाहरण देते समय इस न्याय का व्यवहार होता है ।

36. *The maxim of dividing and limiting the limitless and All-pervading Akash (Sky, ether).*

The infinite sky cannot be measured, divided, or limited.

This maxim is used in those cases where a person undertakes or attempts an impossible task ; or where one wants to illustrate the infinite, eternal and all-pervasive character of a category, such as the self.

**आकाशमुष्टिहननन्यायः ॥ ३७ ॥**

आकाश को मुष्टी से मारना असंभव है । असंभव अर्थ में यह न्याय प्रयुक्त होता है ।

37. *The maxim of striking the sky with fists.*

This maxim is used to denote an impossible act.

**आदावन्तेचेतिन्यायः ॥ ३८ ॥**

आदि और अन्त का उल्लेख होने से मध्य भी समझा जाता है । उस अर्थ में इस न्याय का व्यवहार होता है ।

38. *The maxim of the beginning and the end.*

If anything has a beginning, it must have an end ; and if it has a beginning and an end, it has a middle also.

**आचार्यत्वन्यायः ॥ ३९ ॥**

वर्णाश्रम सम्बन्धी सदाचार के बिना मनुष्य जाति में आर्यत्व नहीं हो सका । धर्मधर्मिनिर्णय में इस न्याय का प्रयोग होता है ।

39. *The maxim of the existence of the Arya race and good conduct.*

It is on the practice and Continuance of the Varna and Ashram Dharma, and rules of good conduct, that the existence and prosperity of the Arya race depends.



This maxim is used in those cases where one thing depends upon another for its very life.

### आभाणकन्यायः ॥ ४० ॥

जहां मिथ्या किंवदन्ती पर विश्वास करके काम किया जाता है वहां इस न्याय का प्रयोग होता है। जैसे अमुक स्थान में भूत रहता है, यह भूठी अफवाह लोगों में चली आती है और उस पर विश्वास करके लोग उस स्थान पर जाने में भयभीत होते हैं।

#### 40. *The maxim of believing in a rumour.*

This maxim is used in cases where people believe in false rumours as ghost etc., and are swayed by the same.

### आम्रवणन्यायः ॥ ४१ ॥

जहां आम के वन बहुत हों वहां अन्य वृक्षों के रहने पर भी आम्रवन के नाम से ही प्रसिद्धि होती है। यह न्याय बाहुल्य का महत्त्वजनक है।

#### 41. *The maxim of the mango grove.*

In a mango grove, there may be some other trees, but still people call it a mango grove.

This maxim is used to denote the force of habit, or the effect of a company or an association, good and bad.

### आयुर्वृत्तमिति न्यायः ॥ ४२ ॥

आयु और घृत का घनिष्ठ सम्बन्ध है, वा यों कहना चाहिये कि घृत आयु-रूप ही है। परस्पर घनिष्ठ सम्बन्ध बतलाने में यह न्याय लगता है।

#### 42. *The maxim of long life and ghee.*

Ghee is the cause of long life; for, if one regularly takes at meals a little pure ghee every day, one is healthier for it, and lives to a ripe old age.

This maxim is used to denote the relation of cause and effect.

### आषाढवाते च तृतिद्विपेन्द्र इति न्यायः ॥ ४३ ॥

आषाढ महीने की हवा चलने पर हाथी को सर्वत्र समुद्र ही मालूम पड़ता है, तात्पर्य यह है कि हाथी का उत्साह वर्षा में और निरुत्साह गर्मी में हुआ करता है। निरुत्साह के बढ़ाने वाले स्थल में यह न्याय लगता है।



43. *The maxim of the elephant and the wind blowing in the month of Ashar (July.)*

When the wind blows in the month of Ashara (July) everything around an elephant appears to him like the sea and so he becomes very exultant, but when the summer sets in he becomes very dispirited and morose.

This maxim is used in discouraging one in any matter.

इ

इक्षुविकारन्यायः ॥ ४४ ॥

ऊख के पेरने से रस, रसके पकाने से गुड़ और गुड़ के साफ़ करने से खाँड़ आदि वस्तुएँ उत्तरोत्तर उत्तम बनती जाती हैं; इसी प्रकार जहाँ क्रमशः उत्तरोत्तर विशेष उन्नति दिखाई जाय वहाँ इस न्याय का व्यवहार होता है।

44. *The maxim of the modifications of the sugar-cane.*

The raw sugar-cane is first pressed and the juice extracted therefrom. The liquid juice is then boiled, and made into solid *gur*, which is then refined and turned into fine, white crystallised sugar.

This maxim is used to denote gradual progress.

इक्षुरसन्यायः ॥ ४५ ॥

ऊख को कोल्ह में पेरने से ही रस निकलता है; तात्पर्य यह है कि जहाँ कठिन व्यवहार करने से ही फल अच्छा हो, ऐसे स्थल पर यह न्याय काम में आता है।

45. *The maxim of the juice of sugar-cane.*

You cannot extract the juice out of sugar-cane without first crushing it. So, in order to obtain particular results in certain cases, you have to assume a severe, stern, and unyielding attitude.

इषुवेगक्षयन्यायः ॥ ४६ ॥

धनुष से छूटे हुए बाण का वेग लक्ष्य तक जाकर ही समाप्त होता है, बीच में नहीं। जो पुष्पायु लक्ष्यसिद्धि के बिना विरत न हो, वहाँ ही यह न्याय व्यवहृत होता है।

46. *The maxim of the ceasing of the impulse of a Discharged arrow.*

Just as an arrow discharged from a bow flies on and



on, till it pierces the object aimed at, when it stops, so a worthy man toils day and night, and stops not, unless and until he obtains his heart's desire, when he puts his tools aside and joyfully takes rest.

**इच्छेद्यमाणसमभिव्याहरेइतिन्यायः ॥ ४७ ॥**

सात्पर्य यह है कि इच्छा के उत्पन्न होने में इच्छा को उत्पन्न करनेवाली वस्तु ही कारण होती है। यह न्याय हेतुहेतुमद्भाव का सूचक है।

47. *The maxim of the will to attain an end and the means.*

If a man has an earnest and ardent desire to achieve anything, the means will not be wanting.

Cf. The English Saying: "Where there is a will, there is a way."

## उ

**उपास्यमहिलान्यायः ॥ ४८ ॥**

जैसे उपासक के लिये जब तक एक उपास्य इष्टदेव न होगा तब तक कदापि सिद्धि नहीं होगी उसी प्रकार आर्यनारी जब तक एक पति-निष्ठा न होगी, तब तक उसका कल्याण नहीं हो सक्ता। यह एकपरायणताद्योतक न्याय है।

48. *The maxim of Upasya (object of worship)—and a woman.*

As firm belief in one is essentially necessary for a worshipper to attain success, so unflinching devotion to her husband is equally necessary for an Aryan woman for the attainment of highest good in life.

This maxim is intended to teach firm faith in one.

**उत्खातदंष्ट्रोरग्न्यायः ॥ ४९ ॥**

जिसका दांत उखाड़ा हुआ है ऐसा सांप काट नहीं सक्ता; जैसे शक्तिहीन दुष्ट, निर्बल डाकू और वृद्ध कामी आदि। ऐसे ही स्थलों में यह न्याय घटता है।

49. *The maxim of a Fangless serpent.*

As a serpent deprived of its fang is harmless, so also a wicked man, who has lost his power, a robber, who has become weak and infirm, or a voluptuous debauch in his old age, can do no harm to any one.

This maxim teaches that the evil propensities lose their force with the decline of physical strength.



**उदकनिमज्जनन्यायः ॥ ५० ॥**

जैसे जल में डूबी हुई वस्तु बड़ी कठिनता से मिलती है; ऐसे ही दुःसाध्य काम को सुसाध्य करने के अर्थ में यह न्याय लगता है।

50. *The maxim of sinking into water.*

It is very difficult to find out a thing that has sank into water.

The maxim is used to denote the difficulty to be experienced in attempting a thing, which is not easy of performance.

**उद्धकण्टकभक्षणन्यायः ॥ ५१ ॥**

जिस वस्तु में जिसकी रुचि होती है, उसी में वह आनन्द समझता है। जैसे ऊंट बबूल आदि कँटीले वृक्षों के कांटे सहित पत्तों को खाने से ही आनन्द समझता है। उत्तम खांड आदि वस्तुओं में उसकी रुचि नहीं होती है। रुचि के अनुकूल प्रवृत्ति में यह न्याय लगता है।

51. *The maxim of a camel and a thorny plant.*

The camel likes much to eat the thorny leaves and bark of a certain plant though it has to suffer much pain. It is used to denote that one would be pleased to follow his own taste however inconvenient or undesirable it may in reality be.

**उपनयनपनयन्धर्मोविकरोतिहिधर्मिणमितिन्यायः ॥ ५२ ॥**

धर्मी में से धर्म निकल जाने पर उसमें विकार उत्पन्न होजाता है, जैसे अग्नि में से उष्णत्व निकल जाने पर वह कोयला बन जाता है; इसी प्रकार के उदाहरण में यह न्याय लगता है।

52. *The maxim of a thing and its altered condition.*

The maxim originates from the fact that a burning fuel when fully burnt down, and fire is extinguished loses its true nature and is reduced to ashes, and is used to signify that a thing ceases to be called as such when it is deprived of its essential properties.

**उपवासाद्वरंभिक्षेतिन्यायः ॥ ५३ ॥**

भूखे रहने से भीख मांगकर खाना अच्छा है। आपद्धर्म में यह न्याय लगता है।

53. *The maxim of Apat-Dharma (rules of conduct in time of danger).*

It is better to beg than to fast.



### उभयतःपाशारज्जुरितिन्यायः ॥ ५४ ॥

दोनों ओर जाल फैलाने पर हरिण जिधर जाता है उसी ओर फँस जाता है। जिस कार्य के करने और न करने, दोनों में ही आपत्ति हो, वहाँ यह न्याय लगता है।

#### 54. *The maxim of nets in both sides.*

When there are nets on either side, one is sure to get entangled to whichever direction he may move. It is used to denote the difficulty of situation of a person when it is injurious for him either to do a thing or to leave it undone.

### उष्ट्रलगुडन्यायः ॥ ५५ ॥

ऊँट जिस लाठी को ढोता है उसी से वह मार खाता है। मूर्खता के उदाहरण में यह न्याय घटता है।

#### 55. *The maxim of a camel and a club.*

The camel is beaten by the rod which it carries on its back. So a fool has to suffer much as the consequence of his foolish conduct.

## ऊ

### ऊपरवृष्टिन्यायः ॥ ५६ ॥

ऊपर ज़मीन में बहुत वर्षा होने पर भी बीज से अंकुर की उत्पत्ति नहीं होती है। जहाँ कार्य में सफलता असंभव हो, वहाँ उद्योग व्यर्थ है। ऐसे ही स्थलों पर यह न्याय लगता है।

#### 56. *The maxim of sterility and rain.*

The seeds sown in a barren land do not germinate though there may be a copious rainfall. It is used to denote fruitlessness of efforts in a matter which it is impossible to perform.

## ऋ

### ऋजुमार्गेणसिद्धयतइतिन्यायः ॥ ५७ ॥

जो काम सुगम उपाय से होसका है उसको कठिनाई के साथ करना अनुचित है।

#### 57. *The maxim of easy way of success.*

It is not proper to take recourse to a difficult way for doing a thing when it can be done easily.



ए

**एकवृन्तगतफलद्वयन्यायः ॥ ५८ ॥**

जैसे एकही गुच्छे में दो फल लगते हैं, वैसेही दो अर्थों के रखनेवाले एक शब्द के प्रयोग में यह न्याय लगता है।

58. *The maxim of two fruits in one stem.*

As two fruits sometimes grow in one stem, so the same word may sometimes be used in two senses.

**एकसंधित्सतोऽपरंप्रच्यवतइतिन्यायः ॥ ५९ ॥**

एक ओर जोड़ता है तो दूसरी ओर बिगड़ता है और दूसरी ओर जोड़ता है तो तीसरी ओर छिद्र निकल आता है। नाना विघ्न बाधाएँ एक साथ उपस्थित होने पर यह न्याय लगता है।

59. This logical formula is applicable to those cases where one part of argument breaks down, while the other part holds good. At the same time a whole test of logical inconsistencies crop up to make the situation untenable.

**एकत्रनिर्णीतःशास्त्रार्थोऽन्यत्रापितथेतिन्यायः ॥ ६० ॥**

प्रमाण आदिसे एक स्थान में निर्णय किया हुआ शास्त्र का अर्थ, अन्य स्थानों में भी अनुमान से उसी प्रकार का हो सकता है। यह न्याय सिद्धान्त समर्थक है।

60. Two similar lines of argument when applied to cases of similar character in different circumstances tend to make for certainty in reasoning.

**एकदेशविकृतमनन्यवदितिन्यायः ॥ ६१ ॥**

किसी भी वस्तु के किसी एक अंश में विकार (हानि या आधिक्य) होजाने से वह वस्तु दूसरी नहीं होजाती, यथा-पुच्छहीन अश्व ( घोड़ा ) अश्व ही रहता है, गदहा नहीं होजाता; अथवा एक हाथ में छः अंगुलियों के होने से मनुष्य पशु नहीं होजाता।

61. *The maxim of a thing remaining unchanged in form though it may be maimed in part.*

A horse continues to be a horse, and is not transformed into an ass, though its tail may be cut off; or a man does not become a beast though he may lose one of his fingers.



It is used to denote that external deformity is no indication of any change of the true nature of a thing.

### एकाकिनीप्रतिज्ञाहिन्यायः ॥ ६२ ॥

केवल प्रतिज्ञामात्र से ही कार्य की सिद्धि नहीं होती है। बहुत बोलने और व्यर्थ बोलने वाले के सम्बन्ध में यह न्याय लगता है।

#### 62. *The maxim of promise alone.*

Mere words of promise cannot secure success, (action is essentially necessary).

It is used to denote that those who talk much are not men of action.

### एकाऽसिद्धिपरिहरतोद्वितीयापद्यतइतिन्यायः ॥ ६३ ॥

एक असिद्धि को दूर करते हुए दूसरी आजाती है। संसार की आपत्ति-बहुल अवस्था में यह न्याय लगता है।

#### 63. *The maxim of one failure bringing other failures in its train.*

In going to remedy one failure, another thing requiring attention is neglected, and that, too, therefore, ultimately proves to be a failure.

### एकवाक्यतापन्नानामितिन्यायः ॥ ६४ ॥

एक वाक्य में जिन शब्दों के अन्वय हो वह उसी वाक्य के कहलाते हैं। जो कोई व्यक्ति यदि अपने भाव को छिपाकर बहुत कुछ बोलना चाहे वहाँ यह न्याय लगता है।

#### 64. *The maxim of being one in mouth and at heart.*

It is used in cases where a man has one thing at heart, and expresses quite a different thing by words.

### एकसम्बन्धिदर्शनन्यायः ॥ ६५ ॥

एकसम्बन्धिज्ञान दूसरे का स्मारक है। विचार सादृश्य के निर्णय में यह न्याय लगता है।

#### 65. *The maxim of association.*

This maxim is used in cases where a thing reminds one of other things with which it is associated or with which it has some resemblance.



## औ

**औपाधिकाकाशभेदन्यायः ॥ ६६ ॥**

विभिन्न उपाधि से युक्त जाति में अवश्य भेद है। भेद प्रतिपादन में यह न्याय काम में आता है।

66. *The maxim of the surnames and the sky.*

As the same atmosphere appears to be different, being circumscribed by different things, so the same class of things becomes different according to the difference of designations and surnames.

It is used to establish the difference among things.

## क

**क्षीरंविहायरोचकप्रस्तस्यसौवीररुचिमनु भवतीतिन्यायः ॥ ६७ ॥**

जिसमें खाने की रुचि नहीं होती ऐसे रोग से पीड़ित पुरुष दूध को छोड़कर कड़ी में रुचि करता है। कुपथगामी तथा असद् विषय की इच्छा करनेवाले के लिये इस न्याय का व्यवहार होता है।

67. *The maxim of preferring a sour thing to milk.*

There are patients who would not like to take milk, but would long for curd or some preparation of it.

It is used to denote the vitiated taste of those that have gone astray or that are addicted to evil practice.

**कण्टकन्यायः ॥ ६८ ॥**

कांटे से कांटा निकाला जाता है; अर्थात् दुष्ट के दमन करने के लिये दुष्ट या दुष्टता का प्रयोग युक्तियुक्त है।

68. *The maxim of thorn.*

To draw out a thorn from any part of the body, the help or use of another thorn is necessary. So wicked means may be adopted for putting down a wicked man.

**कण्टचासीकरन्यायः ॥ ६९ ॥**

जैसे कोई गले में भूषण पहना हुआ है और भूलसे दूसरे से पूछ रहा है कि कहां है, दूसरे ने कहा गले में देखो तब उसने कहा हां मिल गया।

69. *The maxim of the neck and the necklace.*

One day a lady was anxiously engaged in search for her



necklace, though in fact she had it then round her neck. When she enquired of another person about it, she was asked only to feel her neck.

It is used to denote the useless attempt of a person to obtain a thing from somewhere else though in fact he is in possession of it, only he is not aware of it.

### कण्ठाभरणन्यायः ॥ ७० ॥

यह भी उपरोक्त प्रकार का न्याय है, भ्रम प्रतीति में लगता है।

70. This sort of reasoning is also held to be logical like the above, but it is still not free from error.

### कन्याविक्रयिद्विजन्यायः ॥ ७१ ॥

ब्राह्मण क्षत्रिय वैश्य इन द्विजातियों के लिये कन्या देकर धन लेना महापाप है। इस कारण यह पापबोधक न्याय है।

71. *The maxim of a Brahman who accepted money to give his daughter in marriage.*

It is sinful on the part of a Brahman, a Kshatriya or a Vaisya, to accept money as a consideration for giving away his daughter in marriage.

### करस्थविल्वन्यायः ॥ ७२ ॥

जैसे हाथ में रक्खा हुआ विल्व का फल स्पष्ट दिखाई पड़ता है। वैसेही बानी व्यक्ति के संमुख जगत्प्रपञ्च का स्वरूप खुलजाता है।

72. *The maxim of a Bilwa fruit on the palm of hand.*

As a Bilwa fruit may be fully well-known on minute examination when it is placed on the hand, so it is possible for man to acquire a thorough knowledge of this world as he is always in direct contact with it.

### करिवृंहितन्यायः ॥ ७३ ॥

वृंहित यह शब्द सब की बोलियों के अर्थ में व्यवहृत होसकने पर भी वृंहित कहनेसे केवल हाथी केही शब्द का बोध होता है। एक शब्द अनेक अर्थ में प्रयुक्त होने पर भी जिसमें उसकी प्रसिद्धि है उसी अर्थ का बोध करावेगा। ऐसे उदाहरण में यह न्याय व्यवहृत होता है।

73. *The maxim of Kari-brinhita (the elephant and its particular sound).*

As the word *Brinhita* is ordinarily taken to mean the sound



of an elephant, although the word properly means the sound of all animals, so a word though from its derivation may be applied in various senses, is by usage is restricted to any particular sense.

## का

### कांस्यभोजिन्यायः ॥ ७४ ॥

जैसे किसी शिष्य ने ऐसा नियम किया कि मैं निर्य गुह का उच्छिष्ट खाऊंगा और कांस के बर्तन में कभी नहीं खाऊंगा, गुह उसका नियमभंग करने के लिये सदा कांस के बर्तन में खाने लगे, तब शिष्य को कांस के पात्र में ही खाना पड़ा अतः परस्पर सम्बन्ध से एक को प्रधानता देते समय यह न्याय लगता है।

74. *The maxim of one eating on a bell-metal plate.*

A disciple promised never to take his meal from a bell-metal plate. But his *guru* was resolved to break that promise, and so he began to use bell-metal plates at the dinner time. As it was binding on the part of the disciple to eat the remainder of the food left by the *guru*, he could not but break his promise.

It is used to denote that in cases of mutual relations preference must be given to him who is higher in position.

### काफेणिगुडन्यायः ॥ ७५ ॥

कफेणि अर्थात् केहुन में यदि गुड लगजाय तो वह चाटी नहीं जासक्ता है। ऐसे असंभव भावप्रकाश में यह न्याय लगता है।

75. *The maxim of the elbow and molasses.*

It is impossible for one to lick out the molasses which is stuck on his elbow.

It is used in cases where one is called upon to perform an impossible task.

### काकतालीयन्यायः ॥ ७६ ॥

कौआ अपनी इच्छा से उड़ा आ रहा था, किसी ताड़ के पेड़ के नीचे आने पर दैवात् ताड़ का फल गिरा, कौआ मर गया ऐसी ही दैवी घटना के प्रकाश में यह न्याय लगता है।

76. *The maxim of a crow and the palm fruit.*

It takes its origin from the unexpected and sudden fall of a palm fruit upon the head of a crow (so as to kill it) at the very moment of its sitting on a branch of that tree.



It is used to denote an unexpected and accidental occurrence, whether welcome or otherwise.

### काकदधिघातकन्यायः ॥ ७७ ॥

जैसे कौए से दही बचाना कहने पर ऐसा समझना चाहिये कि सब पक्षी आदि से दही बचाने को कहा जाता है।

77. *The maxim of a crow and a vessel of curd.*

It has thus come in use :—A vessel containing co-agulated milk is placed by a man in charge of another with a request to protect it carefully from the crow. Here though the man mentions only crow, he means that it should be properly taken care of so that it might not be spoiled by any animal whatever.

It is used to denote that the intention of the speaker is to be marked and given effect to, though his words may not clearly express it.

### काकाक्षिगोलकन्यायः ॥ ७८ ॥

ऐसी किंवदन्ती है कि कौआ दोनों आंख का उपयोग नहीं कर सका। ऐसे उदाहरण पर इस न्याय का व्यवहार होता है।

78. *The maxim of the crow's eye-ball.*

It originates from the supposition that the crow has but one eye, and that it can move it, as occasion requires, from the socket on one side into that of the other.

This maxim is applied to a word or phrase which though used only once in a sentence, may, if occasion requires, serve two purposes.

### काकदन्तपरीक्षान्यायः ॥ ७९ ॥

कौए के दांतों की परीक्षा करना व्यर्थ है। असंबद्ध और निष्फल कार्यों के लिये इस न्याय का उपयोग है।

79. *The maxim of searching after a crow's teeth.*

It is used to denote any useless, unprofitable, or impossible task.

### कामनागोचरत्वेनशब्दबोधएवशब्दसाधनतान्वयइतिन्यायः ॥८०॥

अर्थ का बोध ही मनोवाञ्छित अर्थ का विषय है इसलिये अर्थबोध में शब्द ही कारण है। यदि कोई मनोभाव छिपावे उस समय यह न्याय प्रयुक्त होता है।



80. *The maxim of Sound with meaning is expressive of mental conditions or states.*

This reasoning is applicable only in cases when mental reservation is practised.

**कारणगुणप्रक्रमन्यायः ॥ ८१ ॥**

जैसा कारण में गुण हो कार्य में भी वैसाही होता है, जैसे तन्तुरूप पटरूप का कारण है, जैसा तन्तु का रूप रहता है वैसाही पट का रूप होता है।

81. *The maxim of properties of cause and effect.*

It is used to denote that the properties or qualities belonging to the cause pass to the effect.

**कामिपतिसपत्नन्यायः ॥ ८२ ॥**

कामी पति स्त्री को बिगाड़ डालते हैं अतः शत्रु हैं। यह स्त्रियों की पवित्रता के विषय में व्यवहृत होता है।

82. *The maxim of the lewed husband corrupting his wife.*

It is used to denote that husbands are responsible (oftentimes) for the corrupted course of life led by their wives.

**कार्येणकारणसंप्रत्ययन्यायः ॥ ८३ ॥**

कार्य से कारण का अनुमान होता है। गुप्त कारण पर जोर देने पर यह न्याय लगता है।

83. *The maxim of effect proving the existence and nature of the cause.*

Of. Eng. saying—A tree is known by the fruit it bears.

**कारणनाशकार्यनाशन्यायः ॥ ८४ ॥**

कारण के न रहने से कार्य नहीं रहता है। जैसे दीप के जलने में तेल कारण है तेल के अभाव से दीप नहीं रह सका उसी प्रकार द्वेष आदि कारण नष्ट होने पर द्वेष आदिका कार्य कदापि नहीं रह सका।

84. *The maxim of the destruction of the cause results in the destruction of the effect.*

The effect cannot exist if the cause giving rise to it ceases to exist.

**कि**

**किमज्ञानस्यदुष्करमितिन्यायः ॥ ८५ ॥**

अज्ञानी क्या नहीं कर सका है। अज्ञान की निन्दा में इस न्याय का प्रयोग होता है।



85. *The maxim of nothing is impossible on the part of a fool.*

A foolish and ignorant man is equal to any task

की

कीटभृङ्गन्यायः ॥ ८६ ॥

अमरकीट तैलपाई कीट को पकड़ लेता है और पकड़ कर अपने बिल में बन्द करदेता है और हर समय बिलपर जाकर बोलता रहता है, तैलपाई कीट भय से अमरकीट का ध्यान करते २ अमरकीट बन जाता है।

86. *The maxim of a cockroach and a black-bee.*

A cockroach was seized and carried away by a black-bee to its nest, kept there in close confinement, and at last transformed into a black-bee as an effect of its constant hearing of the buzzing of the bees and being occupied with their thought.

The maxim denotes that mind acts powerfully upon the body.

कु

कुक्कुटध्वनिन्यायः ॥ ८७ ॥

मुर्गे के शब्द की ध्वनि क्रम से बढ़ती है, जैसे पहले एक मात्रा तब दो मात्रा फिर तीन मात्रा की ध्वनि होती है।

87. *The maxim of crowing of a cock.*

The crowing of cocks grows louder and louder by gradual steps. It is used to denote the gradual course to be followed in the path of improvement, which is brought about step by step and not by leaps and bounds.

कुम्भीधान्यन्यायः ॥ ८८ ॥

जिसके पास घड़ाभर अन्न है उसके लिये अन्नदान निष्प्रयोजन है। इस न्याय का स्वरूप यह ही है कि अभाव में देना उचित है।

88. *The maxim of an earthen jar full of paddy.*

It is needless to give in charity to one who is in possession of a big vessel full of paddy.

It is used to denote that charity is meant for the poor and needy and not for those that have sufficient means of subsistence.

*Cf. the English proverb :—To send coal to New Castle.*



**कुसीदग्राहीब्राह्मणन्यायः ॥ ८९ ॥**

सूद खाना ब्राह्मणों के लिये पाप है क्योंकि उससे ब्रह्मतेज जाता रहता है।  
अतः यह नीचतासूचक न्याय है।

89. *The maxim of a usurious Brahman.*

The Brahman who lives by means of usury is a sinner, for, thereby he loses the spiritual power which is the peculiar possession of a Brahman.

It is used to denote that a man degrades himself by taking recourse to unworthy or base profession.

**कुशकाशावलम्बनन्यायः ॥ ९० ॥**

जैसे नदी में पड़ा हुआ मनुष्य किसी मजबूत आधार को न पाकर कुश या काश का अवलम्बन करके विफल मनोरथ होता है ऐसेही अच्छी युक्तियों से परास्त पुरुष छोटी युक्ति का अवलम्बन करके हास्यास्पद होता है।

90. *The maxim of catching a straw.*

As a ship-wrecked person in making struggles for saving his life, catches hold of even a straw that he comes across (if he cannot get any thing more solid) though quite in vain, so a person in course of a debate, when he fails to gain his point by a strong argument, takes recourse to a frivolous one, and thus becomes only a butt of ridicule.

**कू**

**कूपखानकन्यायः ॥ ९१ ॥**

कूप के खोदने से देह पर पड़ा हुआ कीचड़ कूप के जलहीसे धोया जाता है।

91. *The maxim of digging a well.*

The object of the maxim is to denote that as in course of digging a well the body of the worker becomes soiled with the dust, clay, etc., but these may be washed off again with the water of that well, so the sins committed by one at first may be removed by the merits of the virtuous acts done by him afterwards.

**कूपन्यायः ॥ ९२ ॥**

बिना लोटा डोरी के कूप में जल रहने पर भी उसका कुछ उपयोग नहीं होता है।



92. *The maxim of a well.*

There is water in the well, but it cannot be obtained without the help of a jar and a rope, so the Shastras are store-houses of knowledge no doubt, but they are inaccessible to those that are ignorant.

## कूपयन्त्रघटीन्यायः ॥ ६३ ॥

भाग्य किसी का अभ्युदय और किसी की अवनति करता है, जैसे कूपयन्त्र में बँधे हुए पात्रों मेंसे किसीमें जल भरता है और किसी का खाली होता है।

93. *The maxim of the buckets attached to the water-wheel.*

It takes its origin from the fact that while some of the buckets filled with water go up, some are emptied of their contents, while others go down quite empty.

It is used to denote the various vicissitudes of worldly existence.

## कूपमण्डूकन्यायः ॥ ६४ ॥

कोई समुद्र का मण्डूक दैववश तीर में आकर कुएँ में पड़ गया। कुएँ के मण्डूक ने उसको देख कर पूछा आप कहां से आये ? उसने कहा मैं समुद्र से आया हूँ। तब उसने पूछा समुद्र कितना बड़ा है ? उसने कहा बहुत बड़ा है। तब उसने कहा क्या मेरी जंघा के बराबर ? उसने कहा बहुत बड़ा है। तब कूपमण्डूक ने कहा मेरे दोनों जंघाओं के बराबर है ? समुद्रमण्डूक ने कहा नहीं बहुत बड़ा है, ऐसे कहने पर कहा क्या कुएँ के समान तो नहीं है ? उसने कहा समुद्र अपार और अति गम्भीर है यह सुन कर कूपमण्डूक बोला तुम मिथ्या कहते हो, सुन कर वह हँसने लगा।

94. *The maxim of a frog in a well.*

The maxim is supposed to originate thus:—One day a sea frog came upon the shore. Proceeding onwards for a time it came at last to a well and accidentally fell into it. There lived a frog in that well, on seeing the stranger it came up and held the following conversation :—

*The second frog:*—"Where do you come from ?"

„ first „ :—"I came from the sea I live in."

„ second „ :—"How big is a sea?"

„ first „ :—"Very big."

„ second „ :—"As big as my thigh."

„ first „ :—"Bigger than that."

„ second „ :—"As big as my both the thighs together."

„ first „ :—"Bigger still."



*The second /rog* :—"Certainly not bigger than this well?"

„first „ :—"The sea is, my friend, much bigger than this well. It is a vast expanse of water, and appears to have no limit."

Hearing this the frog in the well laughed at the sea frog, and said that it was a lie. There could not be anything bigger than this well.

It is used to denote that a man of limited ideas, having experience only of his own neighbourhood cannot make himself believe that there can be anything better than what he himself knows.

### कूर्माङ्गन्यायः ॥ ६५ ॥

कछुआ अपनी इच्छा से अपना शरीर काम करने के लिये फैलाता है और आपत्ति से बचने के लिये सिकोड़ लेता है।

95 *The maxim of the movement of the limbs of a tortoise.*—

It originates from the fact that a tortoise projects its limbs, i.e., its legs and neck, when it has to serve any purpose, and again it draws them in, when that purpose is served, or any danger is apprehended.

It is used to denote that a sensible person will like a tortoise make an exhibition of his power only when there is an opportunity or necessity for it.

### कृत्वाचिन्तान्यायः ॥ ६६ ॥

चिन्ता करके कार्य करना बुद्धिमान् का काम है, कार्य करके चिन्ता करना बुद्धिहीन का काम है।

96. *The maxim of doing an act after due consideration.*—

A sensible man will think twice before he undertakes to do anything. But to do something in hot haste and then to consider the propriety or otherwise about it, is the sign of foolishness.

### कैमुतिकन्यायः ॥ ६७ ॥

बिना परिश्रम के जहां अर्थसिद्धि हो वहां यदि व्यर्थ परिश्रम किया जाय, तो ऐसे स्थलपर इस न्याय का उपयोग होता है।

97. *The maxim of "how much more".*

This maxim is applied to cases where it is unnecessary to



do any labour, if the object may be gained without any labour whatsoever.

### कौषपानन्यायः ॥ ६८ ॥

यह न्याय दिव्य परीक्षा में होता है। चोरी आदि करने वाले मनुष्य को मन्त्रादिक से पवित्र किया हुआ जल पिलाते हैं, यदि वह जल पीकर चौदह दिन तक निरोगी हो तो बिना अपराध का समझा जाता है, नहीं तो अपराधी समझा जाता है।

#### 98. *The maxim of drinking water.*

It thus originates that a man guilty of theft or some such crime is given to drink a quantity of water sanctified by means of *mantra*. If in the course of a fortnight he gets no attack of any disease that would go to prove his innocence, but if he becomes unwell any way, that would go to show that he is guilty.

This maxim is used in the cases of ordeals.

### कौण्डिन्यन्यायः ॥ ६९ ॥

कहीं निमन्त्रण में ऐसा कहा गया, सब को दही और कौण्डिन्य को तक दो, यहां कौण्डिन्य को दही देना उचित नहीं है, ऐसा समझा गया।

#### 99. *The maxim of Kaundinya.*

This maxim has its origin in the following story. There was a Brahman named Kaundinya. On the occasion of a feast in which many Brahmins were invited, curdled milk was served out to all except Kaundinya for whom *ghol* (a species of that milk) was provided for.

It is used to denote "Exception proves the rule."

### कौन्तेयराधेयन्यायः ॥ १०० ॥

जैसे कर्ण कुन्ती का ही पुत्र था, परन्तु ज्ञात न होने से अपने को राधा का पुत्र समझता था, पीछे किसी आत पुरुष के कहने से अपने को कुन्ती का पुत्र समझने लगा।

#### 100. *The maxim of Rounteya Radheya.*

It has its origin in the fact that *Karna*, a hero of the *Mahabharat*, was in reality the son of *Kunti*, but as he was brought up from his infancy by a carpenter-woman named *Radha*, he was ordinarily called *Radheya*.



This maxim is applied to the cases in which a fictitious appellation gets currency in suppression of the real one.

### खल्वोटबिल्वीयन्यायः ॥ १०१ ॥

कोई खल्वोट अर्थात् चाँदुल पुरुष धूप को नहीं सहन करता हुआ बिल्व के पेड़ के नीचे गया वहाँ उसके अभाग्यवश बिल्व का फल गिरा, उसका शिर फट गया। ऐसे भाग्यहीन पुरुष जहाँ जाते हैं वहाँ ही आपत्तियाँ आ पड़ती हैं।

#### 101. *The maxim of a bald-headed man and the Bilva fruit.*

It takes its origin from the story that one day at noon a bald-headed man, tired of the excessive heat of the sun, took shelter under the shadow of a *Bilva* tree. Unfortunately for the man a ripe *Bilva* fruit fell down and struck him severely on the head.

It is used to denote that an unfortunate man is pursued by the evil fate wherever he goes.

### खलमैत्रीन्यायः ॥ १०२ ॥

दुर्जनो की मैत्री पहले बहुत बड़ी होती है, पीछे धीरे २ छोटी हो जाती है अथवा खल की मैत्री बालू के मीत के समान मिथ्या होती है।

#### 102. *The maxim of the friendship of a Villain.*

It has its origin in the fact that a Villain is at first very profuse in the profession of his friendship. But as time rolls on its intensity gradually diminishes.

It is used to denote that the friendship of a mischievous villain is as unreliable as a bund of sand.

### खलकपोतन्यायः ॥ १०३ ॥

खलिहान में चूड़ा, जवान तथा बच्चा सबही कबूतर एक साथ आ जाते हैं ऐसे मनोरथ पूर्ति होने योग्य महत्स्थान का सबही सहारा रखते हैं।

#### 103. *The maxim of the barn of corn and the pigeons.*

As all kinds of pigeons, young and old, go flying into a barn and help themselves to the corn therein to their hearts' content, so this maxim is used to denote that all kinds of men repair to a great man's place to fulfil their own respective ends.

### खादकघातकन्यायः ॥ १०४ ॥

भक्ष्य और भक्षक की प्रीति कदापि नहीं हो सकती, हो तो स्थायी नहीं रह सकती।



104. *The maxim of the eater and the eatable.*

It is used to denote that there can be no friendly relation between one that eats and the thing that is eaten. If there be any such relation ever it invariably ends in misery and troubles.

**गजघटान्यायः ॥ १०५ ॥**

आडम्बर वर्णन में यह न्याय लगता है ।

105. *The maxim of an assemblage of elephant.*

This maxim is used in describing any pagentry.

**गजभुक्तकपित्थन्यायः ॥ १०६ ॥**

हाथी से खाया गया कैथका फल जैसा कि खाया है वैसा ही निकलता है परन्तु भीतर का गूदा गल जाता है । अस्तु जब भीतर साररहित हो बाहर ठीक दिखाई दे तो यह न्याय लगता है ।

106. *The maxim of a wood-apple eaten by an elephant.—*

It takes its origin from the fact that a wood-apple eaten by an elephant is excreted apparently quite unchanged though in fact its contents have all been digested and it has become quite empty.

It is used to denote the internal worthless state of a thing though externally it looks all right.

**गडुलिकाप्रवाहन्यायः ॥ १०७ ॥**

जाते हुये भेड़ के समूह में से एक यदि कूँ में गिरे तो सब गिर जाते हैं या एक जिधर जाता है उधर ही सब जाते हैं ।

107. *The maxim of a continuous current.*

This maxim takes its origin from the fact that in a flock of sheep, if one accidentally slips into a well, the rest will also fall into that well.

It is used to denote the tendency of blindly following others without pausing to think whether the course is right or wrong.

**गणपतिन्यायः ॥ १०८ ॥**

किसी की प्रधानता या प्रथम सम्मान वर्णन में यह न्याय लगता है ।

108. *The maxim of Ganapati.*

This maxim has its origin in the custom of worshipping Ganapati first on the occasion of the worship of the gods and goddesses whoever they may be and is used to denote the first place to be assigned or the highest respect to be shown to a person who deserves it.



### गतानुगतिकोलोकइतिन्यायः ॥ १०६ ॥

संसार में जो प्रवाह पड़ जाता है उसी ढंग पर बिना विचारे लोग चलने लगते हैं ।

109. *The maxim of a blind follower.*

This maxim is used to signify the tendency of imitation prevailing in men. When any fashion becomes current many would follow it without any judgment as to its propriety or importance.

### गर्दभरोमगणनन्यायः ॥ ११० ॥

गर्दभ के रोमों की गिनती करना व्यर्थ है, क्योंकि अशुचि और अप्रयोजनीय है ।

110. *The maxim of the fur of the asses.*

The fur of the asses is unholy and so it is useless to shear these animals. It is used to denote an unprofitable undertaking in which one may be engaged.

### गलेपादुकान्यायः ॥ १११ ॥

असंबद्ध वर्णन में इस न्याय का उपयोग होता है। गले में कोई पादुका नहीं पहनता है ।

111. *The maxim of wearing shoes or sandals in the neck*

This maxim is used in reference to any absurd or preposterous thing.

### गगनरोमन्थन्यायः ॥ ११२ ॥

आकाश में बैल के पाशुर का फेन असंभव है, क्योंकि वह जमीन ही पर गिरता है ।

112. *The maxim of chewing the end in the air.*

The maxim is used to denote impracticability of any absurd attempt like the remaining suspended in the air of the froth from the mouth of a cow as it is chewing the end.

### गुडजिह्विकान्यायः ॥ ११३ ॥

निम्ब नहीं पीनेवाले बालक को पहले गुड़ पिलाते हैं तब निम्ब पिलाते हैं ।

113. *The maxim of the Molasses and the Nimba (a kind of bitter fruit).*

The maxim takes its origin from the fact that when it is necessary for a child to use Nimba fruit, he is at first given some molasses to taste and then he can eat the nimba fruit.



It is used to denote when one feels reluctant to do a thing on account of its very seeming difficult or which is uninteresting to him, he is first given some easy and congenial task to prepare him gradually for the difficult task.

### गुणोपसंहारन्यायः ॥ ११४ ॥

दोष न देखने में और गुण के देखने के सम्बन्ध में इस न्याय का प्रयोग है।

114. *The maxim of collecting or gathering virtues.*

This maxim is used in overlooking the faults or defects and observing and gathering merits in others.

### गृहार्थमारोपितस्य दीपस्येतिन्यायः ॥ ११५ ॥

घर में दरवाजे के सामने जलाया गया दिया गली में भी उजाला करता है।

115. *The maxim of the lamp placed over the threshold.*

It takes its origin from a lamp hanging over the threshold of a house, which, by its peculiar position, serves to light both the house and the path leading to it.

It is used to denote something which serves a two-fold purpose at the same time.

### गोवलीवर्दन्यायः ॥ ११६ ॥

गो यह शब्द बैल तथा गाय का वाचक है तथापि गो शब्द की अधिक प्रसिद्धि गाय के अर्थ में होती है, इसलिये बैल के अर्थ में गोवलीवर्द का प्रयोग करते हैं।

116. *The maxim of a bull-cow.*

The origin of the maxim lies in this that the word *cow* strictly signifies both a male cow and a female cow; but ordinarily it is used in the sense of a female cow; and a different word "*bull*" is used to mean a male cow.

It is used to denote that the ordinary acceptance of a word is not always what it strictly or derivatively signifies.

### गोक्षीरं श्वदन्तैर्धृतमिति न्यायः ॥ ११७ ॥

गाय का दूध कुत्ते के दाँतों से पकड़ा गया। उत्तम वस्तु भी असत्स्पर्श से असत् हो जाती है।

117. *The maxim of the cow-milk being touched by a dog's teeth.*

It takes its origin from the cow-milk; a pure thing, getting polluted by the touch of a dog's teeth.



It is used to denote that a good and holy thing becomes corrupted and unholy by coming in contact with something that is bad and impure.

### गोमहिष्यादिन्यायः ॥ ११८ ॥

गाय भी दूध देती है और भैंस भी दूध देती है, परन्तु दोनों के दूध और शरीर में आकाश पातालकासा अन्तर है

118. *The maxim of the cow, buffalo, etc.*

The maxim has its origin in this that the cows give milk, as well as the buffalos give milk, but there is a vast difference in the quality of these two kinds of milk.

It is used to denote that the individual objects falling under one general class are not alike in every respect but have many peculiarities especial only to them.

### ग्रहराशिभेदन्यायः ॥ ११९ ॥

जैसे राशि स्थित रहती है और ग्रह की अलग २ चाल होती है जिससे यह दिखाई पड़ता है कि अमुक ग्रह अमुक जगह है और अमुक कक्षा में है। उसकी चाल, उसकी गति और दूरी में आकाश पातालकासा भेद होने पर भी मालूम और ही होता है। इस बात को उद्योतिषी लोग ठीक समझ सकते हैं। विकल्प बुद्धि में यह न्याय लगता है।

119. *The maxim of the planets and their movement in the Zodiac.*

As the movements of the planets and the Zodiac are not easily comprehensible this maxim is applicable to the circumstances in which eyes fall prey to the illusions of sight.

### घटकुटीप्रभातन्यायः ॥ १२० ॥

किसी घाट के पास चुंगी घर था। किसी रोज रात में चुंगी देने के डर से कोई मुसाफिर चुंगी के घर के रास्ते को छोड़ कर दूसरे रास्ते से चला परन्तु रात भर घूम कर सवेरे उसी चुंगी घर के पास आगया।

120. *The maxim of the octroi house in the morning.*

The maxim has its origin in the story that one night a passenger with a view to avoid payment of octroi duty proceeded to his destination by a different way. But he walked throughout the whole night, and to his great surprise found himself just before the octroi house when it was morning.

It is used to denote that there is no avoiding the payment of the dues. They must be satisfied sooner or later.



**घटप्रदीपन्यायः ॥ १२१ ॥**

घड़े के अन्दर रखा हुआ दीया केवल घड़े के भागही को प्रकाश कर सका है।

121. *The maxim of a lamp in a jar.*

The maxim takes its origin from the fact that if a lamp is placed in a jar, it will light only the inside of the jar and nothing else ; and is used to denote that bright intelligence, if confined to a private place can be of no use to others.

**घुणाक्षरन्यायः ॥ १२२ ॥**

घुने हुये काठ में बिना यत्न से ही अक्षर बन जाते हैं।

122. *The maxim of letters bored by an insect in wood.*

It takes its origin from the unexpected and chance resemblance of an incision in wood, or in the leaf of a book, made by an insect to the form of some letter.

It is used to denote any fortuitous or chance occurrence.

**चक्रभ्रमणन्यायः ॥ १२३ ॥**

जब तक चक्र में वेग रहेगा तब तक चक्र घूमताही रहेगा।

123. *The maxim of a wheel in motion.*

It takes its origin from the fact that a wheel will continue to be in motion, so long as the force which imparted motion to it remains unspent.

It is used to denote that all kinds of movement, whether social, religious, or political, remain in active state, so long as the prime movers can keep up their energy.

**चतुर्वेदविन्न्यायः ॥ १२४ ॥**

किसी मूर्ख ने सुना कि सुवर्ण आदि अधिक धन चारों वेद जाननेवाले ही को दिया जाता है। ऐसा सुनकर वह अपने को कहने लगा मैं चारों वेद जानता हूँ। ऐसा कहने पर उसको धन नहीं मिला और हास्य का पात्र बना ॥

124. *The maxim of one wellversed in all the four Vedas.*

It takes its origin from the story that an ignorant and unlettered man heard that the possession of the knowledge of the four Vedas has the effect of procuring wealth. Hearing this he went on proclaiming himself fully conversant with the



*Vedas*. But unhappily for him he got no gold, on the other hand he became a laughing stock of all wherever he went.

It is used to denote that by false representation no one can gain any honour, rather thereby he lowers himself in the estimation of others.

### चम्पकपटवासन्यायः ॥ १२५ ॥

चम्पे के फूल से सुगन्धित कपड़े में फूल के हटा लेने पर भी सुगन्धि रहती है।

125. *The maxim of the Champaka flower in a cloth.*

The *champaka* flower leaves its fragrance in the piece of cloth in which it is kept, even after the flower is taken away.

The maxim is used to denote that the virtues of a man continue to exercise their genial influence upon others even after the man has departed from this world.

### चन्द्रचन्द्रिकान्यायः ॥ १२६ ॥

चन्द्र के साथ ही चन्द्रिका रहती है।

126. *The maxim of the moon and her lustre.*

The maxim originates from the inseparable connection between the moon and her pleasing lustre, and is used to denote that where there is cause there is effect.

### चाण्डालब्राह्मणन्यायः ॥ १२७ ॥

यद्यपि असद्वृत्ति को धारण करके ब्राह्मण चाण्डाल के समान हो जाता है। परन्तु ब्राह्मण का यदि रज और वीर्य शुद्ध रहे तो उसकी जाति नष्ट नहीं होती। उस हालत में ब्राह्मण चाण्डाल के समान हो जाता है चाण्डाल नहीं होता। उसको पतित ब्राह्मण समझना योग्य है।

127. *The maxim of a Brahmin and a chandal (a man of the lowest and most despised class.)*

A Brahmin by his wicked conduct becomes as low and despicable as a *Chandal*, but he is not thereby changed into a *Chandal* provided the blood and the seed of which he was born were pure.

This maxim is used to denote that unworthy use may bring a thing into disrepute, but will never change its nature.



**चित्रपटन्यायः ॥ १२८ ॥**

चित्रपट केवल देखने में काम आता है।

128. *The maxim of a painting.*

It originates from the fact that the value of a picture consists only in pleasing the eyes, and is used to denote the worthlessness of a person who possesses only personal elegance and no other merits

**चित्रामृतन्यायः ॥ १२९ ॥**

चित्र में लिखे हुये अमृतभाण्ड के द्वारा अमृत सम्बन्धीय वृत्ति की प्राप्ति नहीं होती।

129. *The maxim of the word nectar.*

It takes its origin from the impossibility on the part of one of satisfying his desire for nectar merely by writing or reading the word (nectar), and is used to denote that it would be useless to try to get a thing from a quarter from which it can never be expected.

**चित्राङ्गनान्यायः ॥ १३० ॥**

चित्र में लिखी हुई स्त्री साक्षात् स्त्री के आकारवाली होने पर भी स्त्री का काम नहीं देसकती।

130. *This maxim shows that an unreal thing can never stand for a real one however great efforts may be made to make it perfect.*

**चित्रालानन्यायः ॥ १३१ ॥**

चित्र के खूँटे में हाथी नहीं बांधा जाता है।

131. *The maxim of the picture of a post.*

No elephant can be fastened to a post drawn in a picture.

The maxim is used to denote the worthlessness of a thing that is good only for representation and for nothing else.

**चिन्तामणि परित्यज्य काचमणिग्रहणन्यायः ॥ १३२ ॥**

चिन्तामणि रख को छोड़ कर काचमणि का ग्रहण करना मूर्खता है।

132. *The maxim of accepting glass in preference to chintamani (a kind of precious jewel.)*

The maxim is used to denote that as it is foolish to prefer glass to chintamani which is very precious, so it is likewise an



act of foolishness on the part of a man to consider an object valuable led away only by its outward charm.

Cf. "All is not gold that glitters."

चौरापराधान्माण्डव्यनिग्रहन्यायः ॥ १३३ ॥

किसी चोर के अपराध से निरपराधी माण्डव्य पकड़ा गया ।

133. *The maxim of Rishi Mandavya being punished for th-ft.*

The maxim takes its origin from the story that one day a thief committed theft in a Raja's house and being pursued by the police ran away leaving the goods where *Mandavya Rishi* was engaged in devotion. The police came up there and arrested the *Rishi* and took him to court. The *Rishi* was punished for theft.

It is used to denote that sometimes honest and innocent men have to suffer the consequences of the wicked conduct of villainous men.

छत्रिन्यायः ॥ १३४ ॥

छत्रधारी जाता है ऐसा कहने से छत्र धारण करनेवाले नौकर आदि भी समझे जाते हैं ।

134. *The maxim of the persons with umbrella.*

The maxim originates from a number of persons walking along a road with their umbrellas spread overhead. There may be a master and his retainues in that number, but to an onlooker they are all known by the same designation *viz.*, the persons with umbrellas.

It is used to denote that things are not always what they seem.

जलतुम्बिकान्यायः ॥ १३५ ॥

जल में तुम्बी को फेंकने पर जल के ऊपर में ही रहती है ।

135. *The maxim of a gourd on the water.*

It takes its origin from the fact of the gourd not sinking down when thrown into water.

It denotes that a light-minded person cannot dive deep into a matter he may be called upon to be engaged in

जलमन्थनन्यायः ॥ १३६ ॥

पानी का मथन करना निष्फल है ।



136. *The maxim of churning water.*

It takes its origin from the fact that to churn water would be productive of no good whatsoever, and is used to denote the fruitlessness of spending labour on a thing from which no good can result.

## जलकतरेणुन्यायः ॥ १३७ ॥

कीचड़वाले जल में रखी हुई निर्मली जल से कीचड़ को अलग कर आप निवृत्त हो जाती है।

137. *The maxim of the muddy water.*

The muddy water becomes clear and fit for drinking purposes when a fruit called *nir-mali* is dipped into it. So the maxim is used to denote that a bad man becomes good and honest in the company of a good and honest man.

*Cf.* company makes a man.

## जलमृणालन्यायः ॥ १३८ ॥

तालाब में जल बढ़ जाने से कमल के मृणाल भी बढ़ जाते हैं। पीछे प्रचण्ड ऋतुओं में जल घटने से कमल के वृक्ष सूख जाते हैं परन्तु मृणाल छोटे नहीं होते हैं। उसी प्रकार महत् व्यक्ति या महत् जाति दीन हो जाने पर भी अपना महत्त्व नहीं छोड़ सकती। यह स्वाभिमानसूचक न्याय है।

138. *The maxim of the lotus stalk.*

It takes its origin from the growth of the stalk of a lotus with the increase of water in a tank during the rains. Again when the dry season comes and the surface of the water begins to sink, the stalk of the lotus gets dry but it does not die away.

Similarly when a great man or nation by the freaks of fortune is reduced to miserable condition he does not lose thereby his usual nobleness of mind.

## जलानयनन्यायः ॥ १३९ ॥

जल लाओ कहने से जल पात्र का लाना स्वतः होजाता है।

139. *The maxim of "bring water".*

It takes its origin from the fact that when a man is asked to bring water he will get also the vessel containing water.

It is used to denote that an unimportant thing acquires importance when connected with an important thing.



## जलौकान्यायः ॥ १४० ॥

जैसे मक्खी सुन्दर शरीर में वण को ही चाहती है वैसे जोंक स्त्री के स्तन में लगने पर दूध को छोड़ कर खून को ही पीती है।

140. *The maxim of a leech.*

It takes its origin from the fact that a leech will suck blood from the breast of a woman and not milk, just as a fly would sit not on any elegant part of the body but where there is a sore.

It denotes that a depraved man will mind not the virtues but the faults, in others.

## जलौष्णन्यायः ॥ १४१ ॥

दूसरे के धर्म का दूसरे में आरोप करने में यह न्याय लगता है। जल की ठंडी तासीर होने पर भी अग्निसंयोग से जल गरम है ऐसा व्यवहार होता है।

141. *The maxim of the hot water.*

It takes its origin from the fact that water is naturally cold, but when heat is applied its nature is changed and it becomes hot.

It is used to denote that the nature of a person becomes altered by coming in contact with a person of different character.

## जातिपितृन्यायः ॥ १४२ ॥

जिस मनुष्य जाति को पितरों की सहायता नहीं मिलती वह जाति चिरकाल तक जीवित नहीं रहती। वर्णाश्रमधर्मी हिन्दू जाति पर पितरों की कृपा रहने से वह चिरकाल जीवित रहती है। वर्णाश्रम धर्म द्वारा पितरों की कृपा प्राप्त होती है क्योंकि उसमें रज वीर्य की शुद्धि की प्रधानता है। एकान्त आवश्यकता में इस न्याय का प्रयोग होता है।

142. *The maxim of caste system and Pitris.*

The Pitris are a class of celestial Beings : the maxim that does not believe the blessing and care of these Beings is sure to be extinct one day. According to the Hindu scriptures the followers of Varna and Ashram order receive such care and blessings and can therefore never die.

This maxim is used to show the indispensableness of something.

## जामात्रर्थकृत्स्यसूपस्यातिथ्युपकारकत्वमितिन्यायः ॥ १४३ ॥

जमाईके लिये बनाई दाल उसके साथ रहनेवालों की भी उपकारक होती है।

143. *The maxim of the son-in-law and the dish prepared for him.*

The dal prepared for the son-in-law will come to the use of other guests that sit to dine with him.



It is used to denote that a thing though primarily intended for one may come to the benefit of many others.

**ज्ञानादेर्निष्कर्षवदुत्कर्षोप्यङ्गीकार्यइति न्यायः ॥ १४४ ॥**

जैसे स्थावर बहुत अल्पज्ञान वाले हैं और ईश्वर सर्व ज्ञानवाला है । ज्ञान का अधिकार सब तरह का होता है ।

144. *The maxim of the least and the highest degree of knowledge.*

The trees and plants possess the least amount of knowledge, on the other hand, God has it to the fullest amount.

It is used to denote that everything in this world has two extremities.

**ज्ञानिविमानन्यायः ॥ १४५ ॥**

जैसे ज़मीन पर चलता हुआ मनुष्य पहाड़ की ऊँचाई, गहर की निचाई, नदी का गर्भ और उपत्यका की समता सब कुछ देखता है परन्तु विमान पर चढ़ कर आकाश में गमन करनेवाला व्यक्ति सब को समान देखता है । वैसे ही अज्ञानी व्यक्ति धर्ममतों में और छोटे बड़े में भेद देखता है, किन्तु ज्ञानी में समदर्शिता आ जाती है ।

145. *The maxim of the wise and the air-bout.*

It takes its origin from the fact that a man walking on the field can mark distinctly the height of a hill, the depth of a cave and the level surface of a plateau, but when he soars high up by means of an air-ship, these differences are not distinguishable to him; everything below then appears to him to be of even surface.

It is used to denote that the consideration of the distinction of high and low, great and small, good and bad, etc., acts in a man so long as he is at the lowest step of the ladder of wisdom or knowledge, but when he reaches the highest step, all the religious and sectarian differences vanish away. To him then everything appears to be of equal importance.

**ज्योतिर्न्यायः ॥ १४६ ॥**

गृह में दिये के प्रकाश होने पर वस्तु दिखाई पड़ती है ।

146. *The maxim of light.*

It arises from everything becoming visible when it is day.

It is used to denote that ignorance is darkness and knowledge is light.



## टिट्ठिभन्यायः ॥ १४७ ॥

समुद्र के किनारे रहने वाले किसी टिट्ठिभ पक्षी के अण्डे को समुद्र ने अपनी तरङ्गों से हरण कर लिया, पक्षी ने क्रोध कर अपने पंख और चोंच से समुद्र के सुखाने की इच्छा से जल का फेंकना आरम्भ किया, उस पक्षी की दृढ़ता देख कर समुद्र ने अण्डे को वापिस दिया ।

147. *The maxim of the bird tittiva.*

The maxim originates from the story that a bird called tittiva lived on the beach of a sea, one day the beach was washed away by a huge wave of the sea. The eggs which the bird lay in the nest were also washed away in consequence. Enraged at this the bird resolved to laddle off the sea and began to throw away the water with its beak and also with its wings, which it once dipped into the sea and then came up and shook them. Struck with wonder at the firm determination of the bird the sea returned its eggs.

It is used to denote that all sorts of difficulties, however unsurmountable they may seem to be, melt away before firm determination.

*Cf.* Labour surmounts every difficulty.

## तण्डुलभक्षणन्यायः ॥ १४८ ॥

यह एक प्रकार का दिव्य है । सफेद साठी के चावल मिट्टी के पात्र में रख कर सूर्य के सामने जल से मिलाकर रात भर रखना, प्रातःकाल जिसकी परीक्षा करना है उसको खिला के पिप्पल के पत्ते पर थुकावै, यदि दाढ़ी लाल हो जावे और तालु फटने लगे, शरीर कांपने लगे तब जानना कि यह अपराधी है नहीं तो नहीं ।

148. *The maxim of eating rice.*

The maxim takes its origin from a particular kind of ordeal taken recourse to, for ascertaining the guilt of a man, some quantity white Satti rice is to be kept in an earthen pot containing water while it is day. The pot is to be allowed to remain in this state throughout the wholenight. In the morning the accused is to be made to eat the rice first and then to disgorge it on the leaf of a peepal tree. If the beard of the man becomes red, and there be a splitting pain in the throat, and also a shivering comes upon the whole frame, then the guilt of the man is proved.



**तत्क्रतुन्यायः ॥ १४६ ॥**

जो जिसका ध्यान करे उसको उसका दर्शन होता है ।

(149) *The maxim of "The Sacrifice."*

The maxim is used to denote that one is sure to gain the object which he intently thinks upon at all times.

**तपःस्वाध्यायत्यागिब्राह्मणन्यायः ॥ १५० ॥**

तप और शास्त्र का त्यागी ब्राह्मण पतित ब्राह्मण कहा जाता है । यह पातित्य-बोधक न्याय है ।

(150) *The maxim of a Brahmin who has given up his Sandhya prayer and study of the Vedas.*

The Brahmin who never says his prayer, and never reads the Vedas becomes fallen thereby.

It is used to denote that the non-performance of the most essential duties of life makes one quite degraded.

**तदागमेहिदृश्यते ॥ १५१ ॥**

जैसे तेल में उष्णत्व अग्नि के संयोग से होता है इसलिये वह तेल का धर्म नहीं है अग्नि का है ।

(151) *The maxim of the virtue which is acquired and not natural.*

It takes its origin from the fact that the heated state of oil is due to the action of the fire, therefore heat is not a property of the oil but of the fire.

It is used to denote that it is meaningless to assume an important air in consequence of the power derived from another. Such a man is a veritable jackdaw in borrowed feather.

**तमःप्रकाशन्यायः ॥ १५२ ॥**

प्रकाश होते ही अन्धकार दूर हो जाता है । जहां प्रकाश है उसके नीचे अन्धकार है ।

(152) *The maxim of the darkness dispelled.*

It takes its origin from the fact that darkness is chased away when it is daylight.

It is used to denote that the darkness of ignorance is removed by the acquisition of knowledge.

**तद्विस्मरणेभेकिवदितिन्यायः ॥ १५३ ॥**

एक राजा ने एक मण्डूकी पाली थी, उसकी यह प्रतिज्ञा थी कि जब जल दिखाओगे तब मैं चली जाऊंगी, एक दिन राजा ने जल दिखाया वह चली गयी ।



(153) *The maxim of a she-frog and the forgotten promise*  
It originated from the following story :—

Once upon a time a Raja had a she-frog, under the condition that she would go away as soon as something would be shown her. The Raja forgot the condition, and showed her water one day. Thereupon the frog went away.

It is used to denote that a promise once made must be fulfilled irrespective of the consideration of the position of the promise.

**तम उद्दीपनन्यायः ॥ १५४ ॥**

प्रकाश लेकर अन्धकार दुंदुना यह मूर्खता है क्योंकि प्रकाश का अभाव ही अन्धकार है ।

(154) *The maxim of lighting darkness.*

It is foolishness to go out in search of darkness with a lamp in hand, for, darkness is nothing but absence of light.

It is used to express foolishness on the part of one to go to perform a thing by employing a means which is unsuitable for the purpose.

**तालसर्पन्यायः ॥ १५५ ॥**

साँप यदि ताड़ के पेड़ पर चढ़ता है तो वह मर जाता है ।

(155) *The maxim of the palm tree and a serpent.*

A serpent dies if it climbs upon a palm tree.

This maxim is used to denote foolishness of the doer of a thing.

**तन्तुपटन्यायः ॥ १५६ ॥**

उपादान कारण के नाश होने पर भी उपादेय क्षणमात्र रहता है । ऐसा न्यायशास्त्रवाले मानते हैं । जैसे समवायिकारण तन्तु के नाश होने पर भी पट क्षणमात्र रहता है ।

(156) *The maxim of thread and cloth.*

It takes its origin from the opinion held by philosophers that the effect exists for a moment even when the cause is destroyed. Thread is the cause and cloth the effect. The cloth exists momentarily even when the thread is destroyed.



## तप्तपरशुग्रहणन्यायः ॥ १५७ ॥

तपा हुआ फरसा पकड़ा नहीं जा सकता, अतः वह काम नहीं दे सकता, उससे अपना ही हाथ जलता है।

(157) *The maxim of heated axe.*

When an axe is greatly heated it cannot be held in hand, and so nothing can be done with it.

The maxim is used to denote that the means employed for the performance of a work must be such as may be easily used by the doer.

## तप्तमाषविधिन्यायः ॥ १५८ ॥

यह भी एक दिव्य है, जैसे तपे हुये तेल से एक माशा सोना के निकालने में यदि हाथ में जलन से फोड़ा पड़े तो अग्राधी समझा जाता है नहीं तो नहीं।

(158) *The maxim of the heated gold.*

It takes its origin from an ordeal in which the guilt of an accused is ascertained by placing a small quantity of heated gold taking it out from a kettle full of boiling oil.

## तवाहमस्मिन्यायः ॥ १५९ ॥

भगवान् की भक्ति गुरु की भक्ति और पति की भक्ति ऐसी होनी चाहिये जिससे मैं तुम्हारा हूं यह भाव दृढ़ हो जाय, यह भक्तिप्रतिपादक न्याय है।

(159) *The maxim of I am yours.*

This maxim is a proof of inward *bhakti*, and is employed in reference to the love and reverence for husband, for *guru* and for God.

## त्वं ममास्मिन्यायः ॥ १६० ॥

तुम मेरे हो ऐसा विचार मित्र कलत्रादि में स्नेह और प्रेम के द्वारा होना चाहिये। यह प्रेमप्रवर्तक न्याय है।

(160) *The maxim of "Thou art mine."*

This maxim indicating love and affection is used in connection with sons, daughters, wife, etc.

## तिर्यगाधिकरणन्यायः ॥ १६१ ॥

तिर्यक् का स्थान मनुष्य के लिये अवलम्बनीय नहीं है।

(161) *The maxim of the bird's nest.*

The maxim takes its origin from the nests of birds being of no use to a man for the purpose of living in and is used to denote that in order that a thing may be serviceable, it must be employed in a way suited to its nature.



## तिलतण्डुलन्यायः ॥ १६२ ॥

तिल पितृ अन्न है और चावल देवान्न हैं, दोनों का मेल है क्योंकि यज्ञादिक में दोनों का मेल होता है।

(162) *The maxim of a sesamum seed and rice.*

Rice is the food of the *devas* or Gods, and til (sesamum seed) of the ancestors (pitriloka). Both these being mixed together used in sacrifices.

## तुलान्नमनन्यायः ॥ १६३ ॥

तराजू एक तरफ उठने से दूसरे तरफ आपही नम जाती है।

(163) *The maxim of the balance.*

It originates from the fact that when one pan of the balances goes down the other rises up. It is used to denote that improvement to be properly called so must be all round, partial improvement is no improvement. This may be applied to the education of boys and youngmen.

## तुल्यव्ययन्यायः ॥ १६४ ॥

जिसका खर्चा आमदनी बराबर है वह न घटता है न बढ़ता है।

(164) *The maxim of equal income and expenditure.*

The person whose receipts and disbursements are equal is neither rich nor poor, and is, on the whole, quite happy.

cf. English proverb:—Cut the coat according to cloth.

## तुल्यतुदुर्जनन्यायः ॥ १६५ ॥

जहां दुर्जनों को खुश करने की नीति से बात कही जाय वहां यह न्याय लगता है।

(165) *The maxim of "Pleaze the villain".*

This maxim is used in the cases in which it is thought advisable to satisfy a mischievous man.

## तुल्यव्यवितिन्यायः ॥ १६६ ॥

जब प्रसन्न करना ही सिद्धान्त होता है तो सब कुछ किया जासक्ता है।

(166). *The Maxim of "please others."*

When the principle to be followed is to please others, then everything, whether right or wrong, may be done.



### तृणजलौकान्यायः ॥ १६७ ॥

जैसे जल की जोंक दूसरे तृण को आश्रय करके पहले तृण को छोड़ती है ।

(167) *The maxim of "a caterpillar."*

It takes its origin from the fact that a caterpillar does not leave the grass on which it sits until it can get hold of another. It is used to denote that it would be unwise on the part of a man to abandon the means he has in hand till another is secured.

*Cf* A bird in hand is worth two in the bush.

### त्याज्यादुस्तटिनीनदी ॥ १६८ ॥

जिस नदी का किनारा गिरने वाला हो उसका तट छोड़ देना चाहिये ।

(168) *The maxim of "the river making erosion on the banks."*

It takes its origin from the advisability of leaving the banks of a river which is constantly encroaching upon the banks. It is used to denote that it is unwise to put with one that is dangerous in nature.

### द

### दण्डचक्रन्यायः ॥ १६९ ॥

घट का दण्ड चक्र चीवर आदि समुदाय कारण हैं ।

(169) *The maxim of the potter's rod, wheel and knife.*

The rod, wheel, and knife of a potter are all the causes of an earthen jar

It is used in cases in which a certain effect follows from several causes together.

### दग्धपटन्यायः ॥ १७० ॥

जला हुआ कपड़ा कपड़े के समान दिखाई देता है तब भी उसमें कुछ सार नहीं है ।

(170) *The maxim of the burnt cloth.*

It takes its origin from the fact that a piece of cloth that is set on fire in a place where there is no air would look as all right even after the fire is extinguished, though in fact it has no substance in it.

It is used to denote a thing which is in reality quite worthless, though from the outward appearance it seems to be all right.



**दग्धबीजन्यायः ॥ १७१ ॥**

बीज जलने से नहीं उगता वैसी ही जब ज्ञान के द्वारा कर्मबीज दग्ध होता है तब उस जीव का आवागमन नहीं होता है।

(171) *The maxim of the burnt seed.*

It takes its origin from the fact that seeds that have been burnt would not germinate if sown, and is used to denote that those souls would not have to come back again into this life in whom Karma accruing from ignorance has been burnt down with the fire of knowledge.

**दग्धेन्धनवह्निन्यायः ॥ १७२ ॥**

अग्नि काष्ठ को जलाकर स्वयं शान्त हो जाती है।

172) *The maxim of "the burning fuel and the fire."*

It takes its origin from the fire becoming extinguished when the fuel is completely burnt down, and is used to denote that a man of ability never stops to work till he has finished the task undertaken.

**दग्धरशनान्यायः ॥ १७३ ॥**

जली हुई रस्सी तीन गुणवाली मालूम होने पर भी सार से रहित होती है।

(173.) *The maxim of the burnt cord.*

A cord, twisted in three folds, after being burnt, would appear quite unchanged, though in fact it has then no substance in it. It is used to denote an unlettered fool who looks outwardly as a perfectly good man though in fact he has no worth whatever.

**दण्डसर्पमारणन्यायः ॥ १७४ ॥**

दण्ड से सर्प को ऐसा मारना चाहिये कि लाठी न टूटे और सर्प मर जाय।

(174) *The maxim of the stick and the serpent.*

The maxim originates from good care to be taken in beating a serpent with a stick so that the serpent may be killed but at the same time the stick may not be broken, and it is used to denote that a clever man should conduct himself in such a way in performing a task that the object in view may be accomplished without any injury either to himself or to anybody else.



**दण्डाप्रपिकन्यायः ॥ १७५ ॥**

जैसे दण्ड में बांधा हुआ मालपुत्रा दण्ड के खींचने खींचा जाता है .

(175) *The maxim of the stick and cakes.*

When a stick and cakes are tied together, and one says that the stick has been pulled down, we are naturally led to expect that the cakes have also been pulled down, the two being so closely connected together. So when one thing is closely connected with another in a particular way, and we say something of the one, it naturally follows that what is asserted of the one can, as a matter of course, be asserted of the other.

**दन्तपरीक्षान्यायः ॥ १७६ ॥**

दन्त की परीक्षा से मनुष्य की प्रकृति पहिचानी जाती है ।

(176) *The maxim of "the Examination of teeth."*

By the examination of teeth, the nature of a man can be ascertained.

**दामव्यालकरन्यायः ॥ १७७ ॥**

शम्बर नामक राक्षस ने अपनी माया से दाम व्याल और कर इन तीन राक्षसों को बनाया, वे अपने हाथ के प्रहार से मेरु पर्वत को भी तोड़नेवाले थे परन्तु अज्ञान की महिमा से मञ्जुवर की योनि में उत्पन्न हुए पेसी पौराणिकी कथा है ।

(177) *The maxim of Dam, Byal, Kar.*

There was a *rakshasa* named Sambar; by means of enchantment he created three *rakshas* named Dam, Byal, and Kar, who were so strong that they could reduce the mountain Meru to dust by their blows; but as they were deprived of the knowledge of truth they had to be born again after death as mosquitoes.

It is used to denote that knowledge is more powerful than physical strength.

**दानशून्यक्षत्रियन्यायः ॥ १७८ ॥**

दान शून्य क्षत्रिय लज्जास्पद निन्दास्पद और स्वरूपच्युत होता है ऐसे स्थल में इस न्याय का प्रयोग होता है ।

(178) *The maxim of an uncharitable Kshatriya.*

If a person of the Kshatriya caste has no inclination for practising charity, he makes his position thereby very shameful and blameworthy, and moreover he forfeits his claim to be called a Kshatriya.



### देवासुरसंग्रामन्यायः ॥ १७९ ॥

जैसे अन्तर्जगत् में देवासुर संग्राम प्रायः होता रहता है उसी तरह मनुष्यों के अन्तःकरणमें भी पुण्य और पाप वृत्तियों की लड़ाई होती रहती है ।

(179) *The maxim of "struggle between the Devas and Asuras."*

The maxim teaches that like the struggle between the *Devas* and *Asuras* mentioned in the Purans, a constant struggle is going on in the minds of men between the virtuous and the vicious propensities.

### द्राहकदाह्यन्यायः ॥ १८० ॥

काठ को जलानेवाली ज्वालारहित अग्नि ने जिस काठ को जलाया है उस काठ के समान ही दिखाई पड़ती है ।

(180) *The maxim of the burner and the thing burnt.*

The fire burning a piece of wood and reducing it to ashes would itself at last be transformed into ashes.

It is used to denote that the harm done to another would recoil at last upon the doer.

### दुर्बलैरपि बाध्यन्ते पुरुषाः पार्थिवाश्रितैः ॥ १८१ ॥

यदि राजा के श्रम्य दुर्बल भी हों तो बलवान् मनुष्य भी उनसे दबाये जाते हैं ।

(181) *The maxim of the weak becoming powerful with the power of the King at his back.*

The person in the employ of a king can lord over a most powerful man, though personally he may be very weak.

### देवदत्तहन्तृदत्तन्यायः ॥ १८२ ॥

किसी मनुष्य को मार भी दिया जावे तो उससे मरा मनुष्य पुनः जीवित नहीं हो सका है ।

(182) *"The maxim of the killer of the Debadatta being killed."*

The man who has killed another named, say, Debadatta, is killed again in his turn by a third person.

It is used to denote that no man can be all-powerful. Every one has his superior.



**देवदत्तपुत्रन्यायः ॥ १८३ ॥**

पिता का बड़प्पन प्रकाश करने के लिये कहा जाता है कि यह अमुक का लड़का है।

(183) *The maxim of "the son of Deavadatta."*

The maxim is used to denote that the principal object of the life of a son should be to make the name and character of his father glorious and honourable.

**देहलीदीपन्यायः ॥ १८४ ॥**

दरवाजे पर रक्खा हुआ दीपक भीतर तथा बाहर में भी प्रकाश करता है।

(184) *The maxim of the lamp on the threshold.*

It originates from the fact that a lamp placed over the threshold of a house would have the effect of lighting the house as well as the approach leading to the house.

It is used to denote something that serves two purposes at the same time.

**देहाधोमुखत्वन्यायः ॥ १८५ ॥**

देह के नीचे मुख है यह दुःसाध्य अर्थ है।

(185) *The maxim of "the mouth being at the lower part of the body."*

This maxim is used to denote something quite impossible and absurd.

**द्रविडप्राणायामन्यायः ॥ १८६ ॥**

सिर को घुमाकर नासिका स्पर्श करता। किसी विषय को जटिल करने के संबन्ध में यह न्याय लगता है।

(186) *The maxim of "lengthened pranayama (regulation of breathing)."*

The maxim takes its origin from the attempt made to catch hold of the nose by moving the hand round the head; and is used to denote the making a matter more difficult than what it ordinarily is.



ध

## धरारोहणन्यायः ॥ १८७ ॥

दिव्य परीक्षा में “घटघटत्वम्” इस मन्त्र से जिसको शपथ कराना है उसे बुलाते हैं, बुलाकर तराजू पर बैठाते हैं यदि वह अधिक हो तो निरपराधी समझा जाता है यदि बराबर या कम हो तो अपराधी समझा जाता है।

(187) *The maxim of weighing on a balance.*

In proof of a guilty or non-guilty, one who swears is placed upon a pan of a balance reciting some mantras. If the person becomes heavier he is supposed to be non-guilty, if equal or less he is considered as guilty.

This maxim is used in ascertaining guilty or non-guilty of persons.

## धर्मवसन्तागमन्यायः ॥ १८८ ॥

जैसे वसन्त ऋतु के उदय होते ही सब वृक्ष और लता आदि में नये पत्ते, नये फूल, नई शोभा ये अपने आपही हो जाते हैं उसी प्रकार जिस गृहस्थ में धर्म का उदय रहता है वहां सब संपदा अपने आपही आ जाती हैं। यह धर्मसूचक न्याय है।

(188) *The maxim of virtue and advent of the spring.*

It takes its origin from the nature assuming a charming appearance with new leaves and flowers when the spring sets in, and similarly the possession of virtue bringing wealth and happiness in its train.

It is used to denote the importance of virtue.

## धर्मिकल्पनान्यायः ॥ १८९ ॥

धर्म से धर्म की कल्पना हो सकती है।

(189) *The maxim of “property and the thing possessing it.”*

The name of a certain property signifies the thing which possesses that property.

## धर्मिकल्पनान्यायः ॥ १९० ॥

धर्म से धर्म की कल्पना हो सकती है।

(190) *The maxim of “the thing and its property.”*

The name of the thing connotes the property or properties forming the essence of that thing.



### धान्यपलालन्यायः ॥ १६१ ॥

खेत में ऊपर तृण समूह रहने पर भी बीज तृणसमूह को हटाकर ऊपर ऊग जाता है ।

(191) *The maxim of "the paddy and the straw."*

It originates from the fact that the paddy seed sown in a field from which weeds have not been carefully rooted out will in the long run outgrow the grass, and is used to denote that seed of wisdom and piety are sure to germinate even if sown in a mind not properly cultivated and prepared.

न

### नटाङ्गनान्यायः ॥ १६२ ॥

नाटक में नट पूछता है तुम किसकी स्त्री हो ? नटी कहती है तुम्हारी हूँ । तात्पर्य यह है नाटक का संबंध मिथ्या और सामयिक दृश्य के उपयोगमात्र के लिये ही होता है ।

(192) *The maxim of "a hero and heroine."*

It takes its origin from the conversation between a hero and a heroine on a theatrical stage in course of which the hero asks the heroine whose wife she is, and she says in reply that she is his wife, and is used to denote that the theatrical relation is false, its usefulness being only to produce a temporary and musing effect. Man's life is also a stage of theatre, and its connection with others in various kinds of relationship is therefore nothing but an illusion.

### नष्टारवदग्धरथन्यायः ॥ १६३ ॥

दो मनुष्य अपने २ रथ पर चढ़कर नगर के बाहर गये, दैवदश आग लगने से एक का घोड़ा और दूसरे का रथ जल गया, वे दोनों परस्पर मिलकर एक का घोड़ा एक का रथ जोड़कर अपने नगर में चले आये ।

(193) *The maxim of "the destroyed carriage and horse."*

It takes its origin from the story that one day two persons went out in their own respective carriages. In the way their carriages accidentally caught fire. The consequence was that the carriage of one and the horse of the other were destroyed. At last by mutual agreement they got one carriage ready with what remained of their carriages, and they returned home by that carriage. It is used to denote that by united efforts we can make up our individual wants.

*Cf. Union is strength.*



नहि कङ्कणस्य दर्शनायादर्शापेक्षेतिन्यायः ॥ १६४ ॥

हाथ का कैंगना देखने के लिये दर्पण की आवश्यकता नहीं होती है वह स्वतः दिखाई देता है ।

(194) *The maxim of "a bracelet and a mirror."*

It takes its origin from the fact that there is absolutely no necessity of looking-glass for seeing the appearance of a bracelet worn on the wrist as it is easily visible to the eye, and is used to denote that a medium is quite unnecessary for doing a thing that can easily be performed directly by one's own efforts.

नहि दृष्टेऽनुपपन्नं नामेतिन्यायः ॥ १६५ ॥

कोई भी वस्तु देखने पर अज्ञात नहीं होती है ।

(195) *The maxim of "the thing seen requiring no proof."*

A thing which has been seen by one with his own eyes requires no proof to convince him of its existence, etc.

It is used to signify that the direct knowledge of a thing is superior to a second hand one.

नहि निन्दा निन्दितुं प्रवर्तते इतिन्यायः ॥ १६६ ॥

निन्दा निन्दा करने के लिये प्रवृत्त नहीं होती है । निन्दनीय के विषय में वर्णन के लिये होती है ।

(196) *The maxim of blaming.*

It signifies that blame is directed to a thing that deserves it but not to the act of blaming.

नहि वरविधाताय कन्योद्वाह इतिन्यायः ॥ १६७ ॥

वर के नाश करने के लिये कन्या का विवाह नहीं होता है ; अर्थात् सुख के लिये ही होता है ।

॥(197) *The maxim of a bride's marriage being intended not for killing the bridegroom.*

A man gives his daughter in marriage not for bringing about the end of the son-in-law but that they may live in happiness and comfort to a good old age.

It signifies that happiness and not sorrow is the end and aim of life of everyone.



नहि प्रतिज्ञामात्रेण अर्थसिद्धिरितिन्यायः ॥ १६८ ॥

केवल चिह्न से ही वस्तु की सिद्धि नहीं होती है ।

(198) *The maxim of promise and the success in an attempt.*

It signifies that mere words of mouth cannot secure success in anything, earnest efforts are indispensably necessary for the purpose.

नहि भिक्षुको भिक्षुकमिति न्यायः ॥ १६९ ॥

भीख मांगनेवाला भीख मांगनेवाले से भिक्षा नहीं मांगता है, धनी से ही भीख मांगता है ।

(199) *The maxim of a poor man's begging, not of a beggar.*

It takes its origin from the fact of a beggar's not asking alms of another beggar. He would invariably go to one in affluence for the satisfaction of his wants.

It is used to denote the tendency of human nature to seek help from the quarter where it may be reasonably expected.

नहि विवाहानन्तरं वरपरीक्षा क्रियत इति न्यायः ॥ २०० ॥

विवाह के बाद वर की परीक्षा नहीं होती अर्थात् जो कुछ परीक्षा करना हो पहले ही की जाती है ।

(200) *The maxim of examining a bridegroom after marriage.*

It takes its origin from the uselessness of minutely observing a bridegroom after the marriage is over. This should be done before.

It is used to denote that the consideration of propriety or otherwise of a course should be carefully made before it is adopted. After thought in this concern is of no use whatever.

नहि सुतीक्ष्णान्यसिधारा स्वयमेवच्छेतुमाहितव्यापारा भवतीति न्यायः ॥ २०१ ॥

तीखी भी तलवार अपने आप नहीं काट सकती ।

(201) *The maxim of a keen sword.*

It takes its origin from the fact that a sword, however,



keen it may be, would not cut an object unless it is wielded by some body.

It denotes that mere possession of a good thing produces no good, but there must be some one properly qualified to make good use of it.

**नहि सुशिक्षितोपि वटुः स्वस्कंधमारोहं पटुः ॥ २०२ ॥**

अच्छी शिक्षा पानेवाला भी बालक अपने कंधे पर नहीं चढ़ सका ।

(202) *The maxim of a highly educated youngman not being able to mount upon his own shoulder.*

It denotes that an impossible and impracticable thing cannot be effected by any one however highly qualified he may be just as a youngman though very learned and wise cannot get upon his own shoulder when he is asked to do so.

**नागोष्ठीन्यायः ॥ २०३ ॥**

किसी के ऊंट के शरीर में सांप लिपट गया, उसने ऊंट को बचाते हुए सांप को मारा अर्थात् इष्ट की रक्षा के लिये अनिष्ट का निवारण करना चाहिये ।

(203) *The maxim of a serpent and a camel.*

It takes its origin from a serpent which was killed for saving the life of a camel that was attacked by that serpent; and is used to denote that doing of an injury to another may be excused provided it be for effecting a very useful end.

**नाज्ञातविशेषणबुद्धिर्विशेष्यं संक्रामतीतिन्यायः ॥ २०४ ॥**

बिना विशिष्ट ज्ञान के विशेष्य विशेषण ज्ञान नहीं होता है ।

(204) *The maxim of the Adjective and the Noun.*

The sense of the adjective cannot be comprehended so long as the sense of the noun it qualifies is realised. Or, the meaning of the adjective depends upon that of the noun.

It denotes that knowledge of the principal part must first be acquired and then the subsidiary parts may be understood in their proper light.

**नान्यदृष्टे स्मरत्यन्य इतिन्यायः ॥ २०५ ॥**

दूसरे के देखे हुए को दूसरा नहीं स्मरण करता है ।

(205) *The maxim of the memory and a thing.*

A thing to be borne in mind must be witnessed by one with his own eye and not with eye of another person.



### नारिकेलफलाम्बुन्यायः ॥ २०६ ॥

जैसे नारियल के फल में पानी कहाँ से आया यह अनुमान करना कठिन है इसी प्रकार देवी कृपा जानी नहीं जाती ।

(206) *The maxim of the cocoanut-water.*

It takes its origin from the difficulty of explaining how water could exist inside a cocoanut fruit; and is used to denote that it is not in the power of man to understand clearly the kind ways of providence.

### निम्नगाप्रवाहन्यायः ॥ २०७ ॥

नदी का प्रवाह सदा नीचे की ओर ही बहता है ।

(207) *The maxim of the current of water.*

It originates from the fact that the water of a stream always flows downwards; and is used to denote that the thoughts of an ignorant person has a downward tendency.

### नीरक्षीरन्यायः ॥ २०८ ॥

हंस पानी मिले हुए दूध को पीने के समय दूध पी जाता है और पानी छोड़ देता है । बुद्धिमान के सद्विचार में इस न्याय का प्रयोग होता है ।

(208) *The maxim of the milk mixed with water.*

It takes its origin from the fact that when a goose is made to drink milk mixed with water it will take only the milk and leave the water behind; and is used to denote that in judging of another a truly wise man will sift out his merits, and would leave the defects in him out of consideration.

### नीलेन्दीवरन्यायः ॥ २०९ ॥

नील कमल बहुत कठिनता से मिलता है । प्रायः असंभव विषय में यह न्याय लगता है ।

(209) *The maxim of a blue lotus.*

The maxim is applied in the cases of varieties just as a blue lotus is a very rare thing.

### नृपनापितपुत्रन्यायः ॥ २१० ॥

किसी राजा का नौकर नाई था, प्रातःकाल किसी दिन राजाने उससे कहा, खोज र अति सुन्दर एक बालक लाओ, उसने समस्त नगर में अति सुन्दर २ लड़कों से अपने लड़के को अति सुन्दर समझ कर वह अपने लड़के को ही



राजा के पास लाया, राजा देखकर बहुत रुष्ट हुए, कहने लगे क्या तुम ने मेरी दिल्लगी की है। नाई ने कहा महाराज मैंने दिल्लगी नहीं की, मेरे मत से ऐसा लडका तीनों लोक में नहीं है।

(210) *The maxim of the King and Barber's son.*

It is used to denote a man's natural fondness for his own possession however ugly or despicable it may be in the eyes of others. It takes its origin from a story which states that a king on one occasion asked his barber to bring to him the finest boy that he could find in his kingdom. The barber roamed for a long time over every part of the realm, but could get no boy such as the king wanted. At last wearied and disappointed he returned home, and being charmed with the beauty of his own boy, who was in fact the personification of ugliness and deformity, went to the king and presented the boy to him. The king was at first very angry with the barber for having trifled with him, but on consideration excused him, as he ascribed the barber's preference of his own ugly boy to the dominant desire of human beings to consider their own possessions as supremely good.

**नौनाविकन्यायः ॥ २११ ॥**

नाविक के बिना नौका नहीं चल सकती है।

(211) *The maxim of the boat and the boatman.*

It takes its origin from the fact that a boat cannot be steered without the help of the boatman, and is used to denote that no act, great or small, can be performed without the guidance of the principal head.

प

**पञ्चकोषावरणन्यायः ॥ २१२ ॥**

पञ्चकोष ही में निहित आत्मा फँसता है। असंभव को संभव देखाने के समय यह न्याय लगता है।

(212) *The maxim of the five Kosha or vestures (sheaths or cases) which successively make the body.*

It is used to denote that what apparently seems impossible may turn out possible, just as the soul resides in the sheaths or cases (*Koshas*) that enshrine it, nevertheless it is not attached to any of these vestures.



**पञ्जरमुक्तपक्षिन्यायः ॥ २१३ ॥**

पिंजरे से छुटा हुआ पक्षी आकाश में उड़ जाता है। जीव के शरीर त्याग के संबंध में इस न्याय का प्रयोग होता है।

(213) *The maxim of the bird out of the cage.*

It is used to denote the flight of the soul when the trammel of the body is loosened after the death, just as a bird in a cage flies away in the air if it can get out of the cage anyhow.

**पतन्तमनुधावतो बद्धोपि गत इति न्यायः ॥ २१४ ॥**

जालसे निकल कर उड़नेवाले पक्षीके पीछे बहेलिया दौड़ा, तब जो पहले पकड़ी हुई चिड़ियां थीं वे सब भी उड़ गईं।

(214) *The maxim of the fowler and the birds.*

It originates from the story of a fowler running after a bird that escaped from his trap to find to his great sorrow on his return that the birds which were caught before had also fled away meanwhile.

*Cf.* The Eng. proverb—A bird in hand is worth two in the bush.

**पतिविरान्यायः ॥ २१५ ॥**

स्वयंवर में कन्या सब से उत्तम पति का ग्रहण करके दूसरे में प्रीति नहीं करती है।

(215) *The maxim of a girl making a selection of her husband.*

In a choice-marriage in which choice of the husband is made by the bride herself, the bride would elect a husband who is most deserving. It denotes the tendency of human nature for what is best.

**पदमप्यधिका भावादिति न्यायः ॥ २१६ ॥**

अधिक के न मिलने से एक पाद ही मांगने से कार्य सिद्ध होती है, जैसे वामन बलि की कथा।

(216) *The maxim of a part being preferable if not the whole.*

If the whole of a thing be not available, one should be ready to be contented with only a part.

*Cf.* The Eng. proverb:—"Something is better than nothing."



**पराहच्छायाऽन्यायः ॥ २१७ ॥**

पराह की छाया क्षण स्थायिनी होती है।

(217) *The maxim of the afternoon-shade.*

The maxim denotes that the power and influence assumed at the fag-end of life may be enjoyed only for a short time just as the shade of a tree in the afternoon is very short-lived.

**पर्वताधित्यकान्यायः ॥ २१८ ॥**

जैसे पर्वत के ऊपर की भूमि निकटसी दिखाई देती है ; परन्तु वहां पहुँचने में बहुत कष्टदायक और विलम्बप्रद होती है।

(218) *The maxim of a table-land.*

The maxim takes its origin from the fact that a level tract of land at the top of a mountain appears from a distance to be not very far off, but in fact it is very difficult and troublesome to go there; and is used to denote those happy prospects which from a distance looks very fascinating, but their attainment costs much pain and trouble.

**पर्वतोपत्यकान्यायः ॥ २१९ ॥**

पर्वत से उतरना सरल है।

(219) *The maxim of a valley.*

It denotes that going downward is very easy, just as going down hill to a valley does not cost much trouble.

**परशुग्रहणन्यायः ॥ २२० ॥**

छोटे अपराध के लिये बड़े दण्ड का आयोजन करना।

(220) *The maxim of raising the axe.*

It is used in connexion with infliction of heavy punishment for a trifling offence.

**पारिषदन्यायः ॥ २२१ ॥**

समुदाय में रहनेवालों में से एक के मरने पर जो बाकी रहते हैं वे उस के काम को करते हैं और काम बिगड़ने नहीं पाता है।

(221.) *The maxim of a member of a community.*

If a member of a community dies, his work becomes divided among the rest so that the work does not suffer, and is used to signify that a work for the performance of which many hands are engaged does not suffer even if any one among the workers dies or leaves the work.



पाषाणेष्टिकान्यायः ॥ २२२ ॥

जहां छोटे और बड़े ऊंचे और नीचे का विचार करना हो वहां यह न्याय लगता है ।

(222) *The maxim of stone and brick.*

It is used to signify something done with the united efforts of all kinds of persons, great and small, just as a house is built with the help of stone—a big thing, and brick—a small thing.

पिण्डं हित्वा करं लेदि ॥ २२३ ॥

खाने के ब्रास को छोड़कर हाथ का चाटना मूर्खता है ।

(223) *The maxim of licking the hand letting the morsel fall off.*

It is used to signify a foolish attempt, just as it is foolishness to lick the hand after letting fall the morsel.

पिष्टपेषणन्यायः ॥ २२४ ॥

पीसे हुए को पीसना व्यर्थ है ।

(224) *The maxim of grinding flour.*

It is used to denote a superfluous or unprofitable exertion like the attempt of a man to grind pounded flour.

*Cf.* कृतस्य करणं वृथा It is of no use to go to do a thing which has already been done.

पुत्रलिप्सया देवं भजन्त्या भर्तापि विनष्ट इति न्यायः ॥ २२५ ॥

कोई पुत्र की इच्छा से देवता का भजन करने लगी परन्तु उसका पति भी नष्ट हो गया ।

(225) *The maxim of a prayer for a son and the loss of the husband.*

It takes its origin from a story that a certain woman worshipped a god with a view of being blessed with a son, unfortunately it so happened that she lost her husband. It is used to denote the loss of the cause while the effect is earnestly wished for,

It is used to denote the absurdity of a wish or desire.

प्रदुष्टलगुडन्यायः ॥ २२६ ॥

जिस प्रकार दुष्ट ढोर या पशु लाठी से ही बशीभूत होते हैं ।



(226) *The maxim of a big mace.*

It takes its origin from the fact that ignorant fools, like beasts, are intractable, and can be managed only by means of strong rods. It is used to denote that stringent measures are required to be adopted for controlling those that are easily unmanageable.

## पुंश्चलीसतीन्यायः ॥ २२७ ॥

जो स्त्री दो पुरुषों से संबंध करले वह सती नहीं हो सकती क्योंकि सती धर्म का संबंध शरीर और मन दोनों से है इस कारण परस्पर विरुद्ध भाव वर्णन में यह न्याय लगता है।

(227) *The maxim of the unchaste and the chaste.*

It is used to signify the contradictory qualities, just as the characters of the unchaste and the chaste women are opposed to each other.

## पूर्वात्परवर्तीयस्त्वन्यायः ॥ २२८ ॥

पहले के शास्त्र से परशास्त्र प्रबल है।

(228.) *The maxim of the thing coming after being stronger in force than that going before.*

It is used when superiority or inferiority between two things is a point of consideration.

## प्रकल्प्यचापवादविषयं तत उत्सर्गोभिनिविशते ॥ २२९ ॥

अपवाद शास्त्र के विषय को छोड़कर उत्सर्ग शास्त्र लगता है।

(229) *The maxim of the general and the special.*

The application of the general holds true everywhere except the cases coming under the special, similarly the subordinate are to exercise their power in the places that are not within the province of the superior.

## प्रकाशाश्रयन्यायः ॥ २३० ॥

प्रकाश उजाले का पूरा आश्रय हो जाता है तथा उजाले में भय दूर हो जाता है।

(230) *The maxim of the light.*

It is used to denote that ignorance or fear is removed from where there is knowledge or wisdom, just as darkness is chased away from the place when there is light.



**प्रकृतिप्रत्ययार्थयोः प्रत्ययार्थस्य प्रधानत्वमिति न्यायः ॥ २३१ ॥**

प्रकृत्यर्थ और प्रत्ययार्थ इन दोनों में प्रत्ययार्थ ही प्रधान है ।

(231) *The maxim of the root and the suffix.*

The meaning of a word or a root depends upon that of the suffix for completion of sense. It is applied in cases in which the question of the superiority or inferiority is to be decided.

**पङ्कप्रक्षालनन्यायः ॥ २३२ ॥**

कीचड़ के धोने से कीचड़ नहीं लगाना ही ठीक है ।

(232) *The maxim of washing off the mud.*

Just as it is more advisable for one to avoid getting into mud than to go into it and then wash it off, so it is more advisable for one to avoid getting into danger than to expose oneself to it and then to try to get out of it somehow or other.

*Of Prevention is better than cure.*

**प्रत्यक्षे किमनुमानम् ॥ २३३ ॥**

प्रत्यक्ष प्रमाण में अनुमान करना व्यर्थ है ।

(233) *The maxim of inference.*

This maxim is used to indicate that it is utterly useless to make an inference about a thing or to call for any proof about it when it is visible or present before the eye.

**प्रजाशोषकराजिन्यायः ॥ २३४ ॥**

राजा का धर्म प्रजा को पुत्रवत् पालन करना है जो राजा प्रजा का धन हरण करने को ही केवल जानता है वह राज्यपद के योग्य नहीं है। ऐसे अयोग्य पदाधिकारी के वर्णन के समय इस न्याय का प्रयोग होता है ।

(234) *The maxim of a tyrant king.*

It takes its origin from the fact that it is the duty of a worthy king to do everything in his power to secure the comforts and happiness of his subjects.

It is used to indicate worthlessness of a king who seeks his own interest at the cost of that of his subjects.

**प्रधानमङ्गनिर्वहणन्यायः ॥ २३५ ॥**

पहलवानों में यदि बड़ा पहलवान जीता गया तो औरों का जीतना सरल है ।



(235) *The maxim of defeating the leader of the wrestlers.*

It is applied in which one, having many adversaries to encounter, has to seek out the chief and give him a crushing defeat, and then he has not to care for others.

**प्रयोजनमनुद्दिश्यमन्दोपि न प्रवर्तते ॥ २३६ ॥**

प्रयोजन के बिना मूर्ख भी किसी काम में प्रवृत्त नहीं होता है ।

(236) *The maxim of not doing a thing uncalled for.*

It signifies that even an ignorant fool will not stir him about doing a thing which he is not required to do.

**पाटचर्यामिकन्यायः ॥ २३७ ॥**

घर में चोरों ने चोरी करली तब पहरेदार जमे ।

(237) *The maxim of a guard and a thief.*

This maxim takes its origin from the story of a guard attached a richman's house waking up from sleep after the thief, who committed theft in the house, made good his escape. It is used to indicate the vain alertness of one after the opportunity for doing his duty has slipped away.

**प्रासादवासिन्यायः ॥ २३८ ॥**

एकही मनुष्य महल के नीचे और ऊपर रहता हुआ प्रासादवासी कहलाता है ।

(238) *The maxim of a dweller in mansion.*

Whoever occupies a mansion will be called a dweller in it, whether he lives in the ground floor or in the upper flat. This maxim is used to signify the ownership of a person over a thing whether he enjoys it exclusively or partially.

**प्रदीपे प्रदीपं प्रज्वाल्य तमोनाशाय यतमानः ॥ २३९ ॥**

दीपक जलते हुए भी उसके नीचे के अन्धकार को दूर करने के लिये दूसरा दीवा जलाना, परन्तु उसमें भी छाया रह जाती है ।

(239) *The maxim of a candle under a candle.*

It takes origin from the attempt of chasing the darkness under a lamp by lighting a second lamp which again has darkness underneath it, and again to chase that darkness another lamp is lighted, and so on, and is used to indicate that efforts made for effecting what is impracticable always prove to be fruitless.



फ

फलवत्सहकारन्यायः ॥ २४० ॥

फला हुआ आम का वृक्ष बिना मंगे फल और छाया को देता है।

(240) *The maxim of a mango tree with fruits on.*

The maxim indicates the advisability of taking a shelter with a truly great man, just as it is advisable to take shelter under a mango tree that supplies, quite unasked, fruits and shadow to a weary way-farer.

ब

बकबन्धनन्यायः ॥ २४१ ॥

बगुले को पकड़ना सर्वथा अप्रयोजकता है।

(241) *The maxim of catching a heron.*

The maxim takes its origin from the fact that a fowler derives no advantage by catching a heron as it has very small flesh in its body and indicates the impropriety of causing unnecessary harm to any one.

बधिरकर्णज्ञापन्यायः ॥ २४२ ॥

बहरे के कान में सलाह करना व्यर्थ है।

(242) *The maxim of whispering to the deaf.*

This maxim indicates a vain attempt of a man to do a useless thing like whispering a word to one who is absolutely short of hearing.

बहुच्छिद्रघटन्यायः ॥ २४३ ॥

बहुतसे छेदवाले घड़ेके अन्दर पानी रखनेसे पानी रह नहीं सका है।

(243) *The maxim of a pot having many holes.*

This maxim denotes the unprofitableness of imparting instructions to one destitute of capacities to retain them, just as a pot having holes cannot contain the water poured into it.

बहुवृकाकृष्टमृगन्यायः ॥ २४४ ॥

बहुत से लकड़बघाओं ( वृकों ) से हरिण पकड़ा गया। तात्पर्य यह है कि हरिण का पकड़ना कठिन है परन्तु बहुत से भेड़िये होने से वह पकड़ा गया।

(244) *The maxim of a deer being attacked by many wolves.*

It denotes the certainty of defeat of a person, however strong he may be, when attacked simultaneously on all sides by many enemies, as a deer attacked by many wolves at the same time is sure to be killed by them.



**बहुराजकपुरन्यायः ॥ २४५ ॥**

बहुत राजावाले नगर का नाश होता है अर्थात् बहुत शासक जहाँ हों वहाँ की शासनप्रणाली अच्छी नहीं चलती।

(245) *The maxim of a city of many kings*

It is used to denote the total mismanagement of an affair in which there are all to lead and none to follow.

**बहुनामनुग्रहन्यायः ॥ २४६ ॥**

बहुत से लोगों की कृपा बड़ी ही होती है।

(246) *The maxim of favour received from many.*

This maxim suggests the fortunate condition of a man when he is in receipt of favour from his numerous friends and patrons.

**ब्राह्मणपरिव्राजकन्यायः ॥ २४७ ॥**

ब्राह्मण परिव्राजक कहने से पहले ब्राह्मण या ऐसा बोध हुआ अर्थात् वर्णाश्रम मर्यादा के अनुसार परिव्राजक ब्राह्मण ही हो सक्ता है।

(247) *The maxim of the Brahmin hermit.*

It takes its origin from a Brahmin becoming a hermit is quite in accordance with the rules of the *Varnashram Dharma*, and is used to denote something which carries two-fold senses at the same time.

**ब्रह्मैव ब्रह्मदानमितिन्यायः ॥ २४८ ॥**

सब दानों में ब्रह्मदान श्रेष्ठ है। यह विद्यादानमाहात्म्य सूचक न्याय है।

(248) *The maxim of giving away Brahma in charity.*

It takes its origin from the Vedas being known as Brahman, and is used to denote the superiority of free teaching over all other charitable acts.

**बिलवर्तिगोधाविभजनन्यायः ॥ २४९ ॥**

बिल में रहनेवाली गोह का निकालना कठिन है। किसी कार्य की कठिनता दिखाने में यह न्याय लगता है।

(249) *The maxim of the alligator in the hole.*

It is used to denote the troubles of a difficult undertaking as the drawing of an alligator out of its hole is always found to be a very difficult task.

**बिल्वखट्वाटन्यायः ॥ २५० ॥**

कोई बाहुल (खट्वाट) छाया की आशा से बिल्व वृक्ष के पास गया, बिल्व का फल गिरने से उसका शिर फूट गया।



(250) *The maxim of a bald-headed man under a Bilva tree.*

The maxim has its origin in the story of a bald-headed man having his skull broken by the fall of bilva fruit as soon as he took shelter under the tree, and is used to denote an accidental happening.

**बीजवृक्षन्यायः ॥ २५१ ॥**

बीज से वृक्ष और वृक्ष से बीज की उत्पत्ति होती है ।

(251) *The maxim of seed and sprout.*

It takes its origin from the relation of mutual causation which subsists between seed and sprout, seed being the cause of sprout, which in its turn is the cause of seed.

It is used in those cases in which two things stand to each other in the relation of both cause and effect.

**ब्राह्मणभ्रमणन्यायः ॥ २५२ ॥**

जैसे कोई ब्राह्मण बौद्ध संन्यासी हुआ। वहां ब्राह्मण भ्रमण कहने से भ्रमण शब्द के साथ भी ब्राह्मण का महत्त्व सूचित हुआ ।

(252) *The maxim of Brahmana—Shraman.*

See the maxim of Brahmana hermit. No. 247, supra.

**वैश्यवृत्तिकराजन्यायः ॥ २५३ ॥**

वृत्ति काका व्यापार करना आदि व्यापारधर्म है। राजा में वैश्यधर्म निम्ननीय है, यह न्याय निन्दासूचक है ।

(253) *The maxim of a merchant-king.*

The maxim takes its origin from the fact that buying and selling, etc., are the functions of a merchant and are quite unsuitable, nay—blame worthy, for a king and is used to denote any unworthy undertaking.

**ब्राह्मणवशिष्ठन्यायः ॥ २५४ ॥**

ब्राह्मण आये और वशिष्ठ भी आये ऐसा कहने से वशिष्ठ भी ब्राह्मण ही है तथापि वशिष्ठ वशिष्ठ ब्राह्मण है ऐसा बोध हुआ ।

(254) *The maxim of Brahmana Bashishtha.*

It takes its origin from the fact that as Bashishtha was a Brahmana, the word Brahman suggests the idea of Bashishtha too, yet Bashishtha is specially named only to add to his importance. It is used to denote the special importance of a person over others of his class.



### ब्राह्मणग्रामन्यायः ॥ २५५ ॥

जहां बहुत ब्राह्मण हों और जातियां कम हों वहां उस ग्राम का नाम ब्राह्मण-ग्राम पड़ता है।

(255) *The maxim of the Brahmin Village.*

The fact of a village in which the Brahmins form the majority of dwellers, going by the name of a Brahmin village has given rise to this maxim. It is used to denote that a thing is known by the name of its predominating element.

भ

### भक्षितेषु लशुने न शान्ते व्याधिः ॥ २५६ ॥

लशुन खाने पर भी रोग नहीं कूटा ! लशुन एक अशुद्ध पदार्थ है। प्राणान्त के भय से लशुन खाया तब भी फल की प्राप्ति नहीं हुई।

(256) *The maxim of garlic and illness.*

It takes its origin from one's eating garlic, an unholy and prohibited thing, as a remedy of an illness, but unfortunately the illness is not thereby remedied; and is used to denote the regrettable condition of one who does an unworthy act to gain an end, though unhappily the end is not gained thereby.

### भर्क्षुन्यायः ॥ २५७ ॥

किसी राजा का भर्क्षु न मरू एक मन्त्री था। राजा की अज्ञा से शत्रुओं को मारने के लिये वह दूर देश गया। वहां शत्रुओं को मार कर आप भी सत्ता जमाने के लिये बहुत दिन वहां रह गया। यहां के मन्त्रियों ने शत्रुता से राजा को ऐसा समझाया कि भर्क्षु को शत्रुओं ने मार डाला और उसकी भेजा हुई चिट्ठियां दबा लीं। बहुत दिनों के बाद भर्क्षु सेना सहित राजनगर में आया, वृत्तान्त सुन कर भाग्यवश सेना को छोड़ अकेले ही राजा से मिलने को गया, राजा ने सचिवों की बात का स्मरण कर सोचा कि यह प्रेत है।

(257) *The maxim of Bharkshu.*

It takes its origin from a story that a certain king had a minister named Bharkshu, whom he sent on an expedition against an enemy across the sea. Bharkshu defeated the enemy and himself became the king of that country, meanwhile a rumour was spread that Bharkshu was dead—Believing the rumour to be true, the king appointed another person in place of Bharkshu, but to his utter surprise Bharkshu made his appearance after a few days.



The maxim is used to indicate the impropriety of doing any thing in hot haste and without due circumspection.

**भावप्रधानमाख्यातमिति न्यायः ॥ २५८ ॥**

सब के विषय में भाव की प्रधानता रहता है ।

(258) *The maxim of the import (of a thing).*

It is used to signify the superiority of import or sense of a thing over anything else that it has.

**भामतीन्यायः ॥ २५९ ॥**

जैसे एकही व्यक्ति तीन रूप है यह बात असत्य नहीं है क्योंकि एकही अग्नि में दाहकत्व और पाचकत्व और प्रकाशकत्व है ।

(259) *The maxim of fire.*

This maxim takes its origin from the fact that fire has the attributes of burning, cooking and removing darkness and is used to denote that various kinds of qualities may be possessed by one and the same man.

**भिक्षुपादप्रसारणन्यायः ॥ २६० ॥**

कोई भीख मांगनेवाला किसी धनिक के घर गया वहां सोचा कि एकही बार हमारे सब मनोरथ नहीं सिद्ध हो सकेंगे इसलिये पहले उसने बैठने की आशा मांगी उसके अनन्तर पैर फैलाने लगा ।

(260) *The maxim of the beggar gradually extending his legs.*

It takes its origin from a story that one day a beggar went to a rich man's house. Thinking that his object would not be gained if he were to make a clean breast of his wants all at once, he first begged permission to sit, and then little by little had everything that he needed. It is used to denote cleverness on the part of one in dealing with a person who is very uncharitable and close fisted.

**भिक्षुभयःस्थाल्यनभिश्चयणन्यायः ॥ २६१ ॥**

भिक्षुक के डर से अन्न पात्र के लिये पात्र को चूल्हे पर नहीं चढ़ाना यह रूपणतासूचक न्याय है ।

(261) *The maxim of not cooking food for fear of a beggar.*

This maxim is used to signify the miserliness of a person as he refrains from cooking his food in the presence of a beggar lest the latter should beg for a share.



**भूदेवब्राह्मणन्यायः ॥ २६२ ॥**

राजा एक देश का राजा होता है परन्तु यथार्थ ब्राह्मण पृथ्वी भर का राजा होता है क्योंकि ब्राह्मण यथार्थ ज्ञानप्रवर्तक है। वह ज्ञानप्रवर्तक न्याय है।

**(262) The maxim of Bhudev Brahmin.**

It takes its origin from a king-being loved and honoured by his subjects, whereas a Brahmin, the seer of truth and the knower of Brahman, is *Bhudeva* or king of the whole earth, loved and honoured as he is everywhere.

It is used to denote the importance of knowledge.

**भीमभासदहन्यायः ॥ २६३ ॥**

एक दम जो बढ़ता है वह नीचे भी गिरता है।

**(263) The maxim of rapid rise.**

This maxim is used to signify that a person who prospers in life rather too rapidly has surely to suffer fall soon again.

**भूलिङ्गपक्षिन्यायः ॥ २६४ ॥**

भूलिङ्ग नामक पक्षी सिंह के दाँत के पास का मांस ले लेता है यह अति साहस का उदाहरण है।

**(264) The maxim of the bird named Bhulinga.**

This maxim takes its origin from the fact that this bird gathers bits of flesh from the jaws of a lion, and is used to denote extra-ordinary courage.

**भूरीस्थौल्यन्यायः ॥ २६५ ॥**

जल का गुण ठण्डापन और तेज का गुण उष्ण है इनके संयोग से भूमि भी ठण्डी और गरम कही जाती है।

**(265) The maxim of earth being cold or hot.**

This maxim originates from the fact that earth becomes cold by coming in contact with water whose property is coldness, and again becomes hot by coming in contact with light whose chief property is heat, and is used to indicate the effects of a company that exerts a part influence upon the character of a person.

**भ्रमरन्यायः ॥ २६६ ॥**

भ्रमर सब कुछ छोड़कर केवल पुष्परस ही को ग्रहण करता है।

**(266) The maxim of the black bee.**

This maxim is used to indicate the nature of the truly



wise men who always take note of the merits in others just as the black bees always drink only honey and no other kind of juice from the flowers.

**भैरवन्यायः ॥ २६७ ॥**

भैरव नामक कोई ब्राह्मण किसी राजा से बहुत सत्कार को पाया अतः अहं-कार बश होकर राजा के मन्त्रियोंसे विरोध किया। इसलिये उन लोगोंने सभा में उसका आना जाना बन्द कर दिया और राजा से कह दिया कि वह मर गया। किसी दिन राजा जब शिकार करने को निकला तब वह ब्राह्मण पेड़ पर चढ़ कर कहने लगा, मैं भैरव हूँ आपको दर्शन करना चाहिये राजा ने उसे पिशाच समझ कर नहीं देखा।

(267) *The maxim of Bhairab.*

It takes its origin from a story which runs as follows:— Once there was a Brahmin named Bhairaba who grew very conceited on account of the honour and respects he received at the hands of the king. The foolish Brahmin forgot his position and quarrelled with the ministers of the king, who enraged at his conduct, prevented his admission into the royal court, and told the king meanwhile that the Brahmin was dead. After some time, one day when the king went out a—hunting, the Brahmin got upon a tree and spoke to the king that he was Bhairab and begged for an interview with the king; but the king taking him for an evil spirit refused his prayer.

It is used to teach that no one should be too much inflated with prosperity to forget his position and to conduct himself in an unbecoming way; for, by so doing he would be doing himself a positive and unretrievable harm.

**म**

**मल्लिकान्यायः ॥ २६८ ॥**

मक्खली अति सुन्दर शरीर में भी ब्रण को ही चाहती है।

(268) *The maxim of the fly.*

It is used to denote the fault finding spirit of ill-natured men, who may be likened to the flies that are always in search of wounds and ulcers even on the most beautiful body.



**मज्जनोन्मज्जनन्यायः ॥ २६६ ॥**

तैरना जो नहीं जानता है वह कदाचित् नदी आदि में पड़ने पर कभी डूबता है और कभी तरता है ।

(269) *The maxim of immersing and emerging.*

It takes its origin from a person, ignorant of the art of swimming, now immersing into, and now coming on the surface of the water, when he happens to fall into a river; and is used to denote the struggling condition in which one finds himself when he is required by circumstances to deal with a matter over which he has no mastery.

**मण्डूकतोलनन्यायः ॥ २७० ॥**

यदि मण्डूक को तोलने के लिये तराजू पर रखा जाय तो वह कूद कर अलग हो जाता है ।

(270) *The maxim of weighing a frog.*

Just as it is very difficult to make a frog remain steady on a balance with a view to ascertain its weight, so it is equally difficult to keep a fickle nature steadily employed in any pursuit.

**मण्डूकप्लुतिन्यायः ॥ २७१ ॥**

मण्डूक कूदता हुआ चलता है ।

(271) *The maxim of the frog moving by jumps.*

It is used to denote the movement by fits and starts of fickle natured men like the movement of frogs.

**मत्स्यकण्टकन्यायः ॥ २७२ ॥**

मत्स्य खानेवाले काँटे के साथ मछली को पकड़ते हैं । पकड़ने पर काँटे को छोड़ कर और हिस्से को ग्रहण करते हैं ।

(272) *The maxim of fish and its bone.*

It originates from the fact that when a fish is caught, it is caught with its bone, but when eating, only its flesh is retained, and bone is thrown out. It is used to denote the policy of a truly wise man who would observe everything in nature and would gather from it what conduces to his welfare and reject the rest.



**महिषीप्रसवोन्मुखी इति न्यायः ॥ २७३ ॥**

भैंस का प्रसव होना सरल है ।

(273) *The maxim of a she-buffalo in labour.*

It is used to denote a work which is very easy of performance like the labour of a she-buffalo which is easy and not attended with much pain.

**महिलाशीलभङ्गन्यायः ॥ २७४ ॥**

शील भङ्ग होकर निर्लज्ज होने से आर्य नारीत्व नष्ट हो जाता है यह स्त्रियों का धर्मसूचक न्याय है ।

(274) *The maxim of a female destitute of the nature and character peculiar to her.*

It is used to denote the virtues of the Aryan females which consist in the purity of their nature and character, and which being lost everything worth possessing by them is lost.

**मरणाद्वरं व्याधिः ॥ २७५ ॥**

मरने से रोग सहित रहना अच्छा है ।

(275) *The maxim of sickness being preferable to death.*

It is used to denote the great love of life which is common to all beings, as no one would like to part with this life.

**मल्लग्रामन्यायः ॥ २७६ ॥**

जहाँ बहुत मल्ल हों वहाँ और व्यक्तियों के रहने पर भी उस ग्राम का नाम मल्लग्राम पड़ता है ।

(276) *The maxim of the Mullagrama or a village of wrestlers.*

This maxim is used to denote that unworthy persons living in the company of worthy souls often enjoy the honour and respect paid to the latter, just as weak men living in the same village with gigantic wrestlers are indirectly honoured, their village being known as the village of wrestlers.

**मात्स्यन्यायः ॥ २७७ ॥**

जहाँ बलवान् से दुर्बल का बाध हो वहाँ यह न्याय लगता है क्योंकि मछली दुर्बल होती है अतः सब का भक्ष्य होती है ।



(277) *The maxim of fish.*

The maxim is used to denote the oppression which the weak have often to suffer at the hands of the strong and the powerful, as fish, being a very weak animal, is killed and eaten by men and other creatures.

**मारणाय गृहीत अङ्गच्छेदं स्वीकरोमि ॥ २७८ ॥**

मारने के लिये पकड़ा हुआ व्यक्ति अङ्गमङ्ग को स्वीकार करता है ।

(278) *The maxim of parting with a limb is preferable to life.*

This maxim is used to denote the advisability of averting a great loss by suffering a comparatively light one, just as a man condemned to death would be glad if the sentence be commuted to the loss of any limb.

**मुञ्जादिषीकोद्धरणन्यायः ॥ २७९ ॥**

मुँज के जड़ से बन्ध को मुञ्जकर यदि जीव पर प्रयोग किया जाता है तो थोड़े घाव से भी मर जाता है ।

(279) *The maxim of a poisoned arrow.*

This maxim takes its origin from the fact that a small arrow if poisoned would have the effect of killing a man easily which may not be effected sometimes even by good many arrows; and is used to denote the feasibility of doing a deed.

**मृगशस्यानाश्रयणन्यायः ॥ २८० ॥**

हरिण के डर से अन्न का नहीं बोना ।

(280) *The maxim of the deer and corn.*

This maxim is intended to denote abstaining from doing a duty on account of any fear, just as a cultivator may cease from sowing seeds lest the plants and corn should be eaten by the deer.

**मृतमारणन्यायः ॥ २८१ ॥**

मरे को मारना व्यर्थ है ।

(281) *The maxim of slaying the slain.*

This maxim is used to denote any cruel and unprofitable attempt like that of striking a dead body.



**मृतस्तनन्धन्यायः ॥ २८२ ॥**

मृत प्राणी का बालक जैसे अनाथ होता है ।

(282) *The maxim of the dead and their helpless infants.*

It is used to denote a most helpless condition of a person like that of a child that has lost its parents and has none to take its care.

**मणिमन्त्रादिन्यायः ॥ २८३ ॥**

विशेष २ मणि और विशेष २ मंत्र से अनेक कार्य की सिद्धि हो सकती है ।

(283) *The maxim of a precious stone and incantation.*

It is used to denote especial efficacious properties of some things as some precious stones and incantations possess the magical virtues of producing good in a wonderful way.

**मध्यदीपिकान्यायः ॥ २८४ ॥**

गृह के मध्य में दीपक यदि किसी वस्तु के लिये ले आया जाय तो सबही वस्तु दिखाई पड़ती है ।

(284) *The maxim of a light placed at the middle of a hall.*

This maxim takes its origin from the fact that a light taken inside a room and placed at the middle on some particular purpose, will make everything visible in the room, and is used to denote something which serves various purposes at the same time.

य

**यः कारयति स करोत्येवेति न्यायः ॥ २८५ ॥**

जो कराता है वह करता ही है ।

(285) *The maxim of the employer and the doer.*

This maxim is used to denote the responsibility of one who sets another to do a thing to be quite equal to that of the doer himself.

**यः कुरुते स भुङ्क्ते इति न्यायः ॥ २८६ ॥**

जो करता है वह भोगता है ।

(286) *The maxim of the doer and the eater.*

It is used to denote that he who does labour enjoys the fruit derived from it.



**यत्कृतकं तदनित्यम् इति न्यायः ॥ २८७ ॥**

जो बनाया गया है वह सदा नहीं रहता है ।

(287) *The maxim of the destructibility of created things.*

This maxim is used to denote that every created thing in the world is liable to destruction.

**यत्परः शब्दः सः शब्दार्थ इति न्यायः ॥ २८८ ॥**

जिस तात्पर्यसे शब्दका उच्चारण किया जाता है वह सब अर्थ शब्दही का है ।

(288) *The maxim of the words and their imports.*

It is used to denote that the true import or significance of a word is the thing to indicate when the word was originally coined.

**यः प्रायः श्रूयते यादृक् तत्तादृगवगम्यते इति न्यायः ॥ २८९ ॥**

जो जैसा सुना जाता है वह वैसा ही समझा जाता है ।

(289) *The maxim of understanding follows hearing.*

This maxim indicates that one's understanding a thing depends upon the manner in which it comes to his hearing.

**यथासंख्यन्यायः ॥ २९० ॥**

जहां तुल्य विधि हो वहां क्रम से अन्वय होता है ।

(290) *The maxim of arranging in regular succession.*

This maxim takes its origin from want of necessity of minding any order in arranging or considering some things that are of equal worth, any one of them being fit to be taken at first and then the rest arranged one after another in regular succession; and is used to denote that things being of equal merit, the rule of preference has no application.

**यद्विवाहस्तद्गीतमिति न्यायः ॥ २९१ ॥**

जिसका विवाह हो उसी का गीत गाया जाता है ।

(291) *The maxim of the bridegroom being the hero of the marriage procession.*

This maxim originates from the fact that in a marriage procession, the bridegroom is the most important figure to whom all eyes are directed, and who is the subject of talk in every mouth; and is used to denote that the principal character in every affair is considered to be possessed of great importance.



**यन्निवृत्तिमदितिन्यायः ॥ २९२ ॥**

निवृत्ति में प्रवृत्ति का लक्षण नहीं होता है ।

(292) *The maxim of abstaining from worldly activity.*

It is intended to teach that enjoyment and abstinence are opposed to each other, there being no trait common to them.

**यस्याज्ञानं भ्रमस्तस्य इति न्यायः ॥ २९३ ॥**

जिसको अज्ञान है, उसको भ्रम है ।

(293) *The maxim of ignorance is illusion.*

It is used to denote that the darkness of ignorance is chased away as soon as the light of knowledge appears.

**यादृशं मुखं तादृशी चपेटा इति न्यायः ॥ २९४ ॥**

जैसा मुख है वैसा ही ( चपेटा ) थप्पड़ मारा गया ।

(294) *The maxim of the slap being proportionate to the cheek.*

It is used to denote that a measure must be taken for controlling one must be sufficiently strong in consideration of the particular case in question, just as the slap administered to a man must be tight enough in consideration of his physique and strength to produce the intended effect.

**यादृशो यक्षस्तादृशो बलिरिति न्यायः ॥ २९५ ॥**

जैसा देव वैसी पूजा ।

(295) *The maxim of a god and his worship.*

It takes its origin from the practice of making different kinds of offer to different gods according to their nature and taste; and is used to denote that in dealing with others it would be advisable to adopt such means as would suit the requirements of the case in question.

**यावच्छिरस्तावती शिरोव्यथा इति न्यायः ॥ २९६ ॥**

जब तक सिर है उतनी सिर की पीड़ा है ।

(296) *The maxim of the head and headache.*

This maxim is used to denote the sense that there is ache only so long as there is head.



यावत्तैलं तावद् व्याख्यानमिति न्यायः ॥ २६७ ॥

जब तक तेल है तबही तक व्याख्यान है ।

(297) *The maxim of the lamp and reading.*

This maxim originates from the fact that one can go on with one's study in the light of a lamp so long as there is oil in the hold of the lamp to enable it to burn and is used to denote that a person is held in honour and respect so long as he has means to keep up his position.

यूकामिया कन्यात्यागन्यायः ॥ २६८ ॥

जूं के डर से पुत्री का त्याग करना ।

(298) *The maxim of daughter and louse.*

It takes its origin from a daughter being turned out of doors for fear of the lice that infested her hair ; and is used to denote the folly of a coward who is prepared rather to part with a valuable possession than to bravely meet and successfully grapple with a difficulty or danger.

येनोपक्रमते येनोपसंहियते स वाक्यार्थ इति न्यायः ॥ २६९ ॥

जिससे उपक्रम और उपसंहार किया जाय वह वाक्यार्थ है ।

(299) *The maxim of the sense of a sentence or a speech.*

This means that a sentence or a speech is what has beginning and conclusion, i. e. what begins to say some thing about an object and finishes completely what is to be said about that object.

योग्यो योग्येन संबन्ध इति न्यायः ॥ ३०० ॥

योग्य के साथ योग्य का समागम होता है ।

(300) *The maxim of a suitable connection.*

It is used to denote that unity, between persons of equal or similar merits or disposition, is a suitable connection.

योजनप्राप्यायां कावेर्या मत्स्यबन्धनन्यायः ॥ ३०१ ॥

चार कोस और कावेरी नदी के जाने में रहने पर मत्स्य का बन्धन करना उचित नहीं है ; अर्थात् काम के सिद्धि में थोड़ासा विलम्ब रहते समय कार्य-विघ्न करना मुर्खता है ।

(301) *The Kaveri and the Kaivaria (a fisherman.)*

It takes its origin from the conduct of a man who want-



ed to go across the river Kaveri, and so took with him a fisherman for the purpose, but fearing that the man might escape, he bound the fisherman, hand and foot while the river was yet 8 miles off; and is used to denote the foolishness on the part of one in being overcautious for the prevention of a danger, and thus making one's position embarrassing before the danger actually happens.

### याचितकमण्डनन्यायः ३०२ ॥

मांगा हुआ भूषण सदा अपने पास नहीं रहता है।

(302) *The maxim of the borrowed ornaments.*

This maxim is used to denote the folly on the part of a man to try to pass for more beautiful or charming, than what he is by nature by adorning himself with dress and ornaments borrowed from others, as no person has any control on a thing, which has been lent to him by another as it may be taken away by the owner whenever he chooses without caring for the convenience or otherwise of the borrower.

### र

### रक्तपटन्यायः ॥ ३०३ ॥

रक्त वस्त्र के धारण करने से सभ्रवा का ही बोध होता है।

(303) *The maxim of red cloth.*

This maxim is used to denote that a female wearing red cloth is taken to be one whose husband is alive.

### रज्जुसर्पन्यायः ॥ ३०४ ॥

रस्सी में सर्प समझना भ्रान्ति से होता है।

(304) *The maxim of the cord and the serpent.*

This maxim takes its origin from mistaking a cord by delusion for a serpent, and denotes the false impression under which men are seen to labour sometimes.

### रथवह्वान्यायः ॥ ३०५ ॥

रथ में जोड़ी हुई घोड़ियां मिल के ही रथ को खींचती हैं।

(305) *The maxim of the carriage and the pair.*

This maxim is used to denote the co-operation of the workers necessary for the due performance of a work, just



as in a carriage drawn by two horses, the horses must work unitedly in order that the carriage may go on regularly.

### रश्मितृणादिन्यायः ॥ ३०६ ॥

सूर्य की किरणों से समय पर घास की अंकुरोत्पत्ति तथा समय पर नाश भी होता है ।

(306) *The maxim of the sunlight and the grass.*

It is used denote that a thing which is found to be of essential importance at one time, may at another time prove to be the cause of distinction, just as the sunlight, which is indispensably necessary for the grass to grow up, is also the cause of the drying up of the same grass.

### राजपुत्रव्याधन्यायः ॥ ३०७ ॥

किसी राजपुत्र को उसकी विमाता ने जंगल में फेंक दिया । देववश किसी व्याध ने लेकर उसको पाला । समयान्तर में मन्त्रियों ने निश्चय किया कि यह राजपुत्र है अतः सिंहासन पर निवेशित किया ।

(307) *The maxim of a prince and a fowler.*

It takes its origin from a story that once upon a time an infant prince was left in a jungle by its stepmother. The child was accidentally found by a fowler who took it home and brought it up as his own son. Many years afterwards, the prime minister of the king happened to meet the boy and recognised him by his appearance to be no other than the king's son. The minister took the boy with him and installed him on the throne. The maxim is used to denote that truth can never be suppressed for ever, it is sure to establish itself in course of time.

### राहुग्रासन्यायः ॥ ३०८ ॥

शास्त्रों में लिखा है कि भूच्छाया को राहु कहते हैं और जब छाया पड़ती है तबही ग्रहण होता है । इधर लोग समझते हैं कि राहुदैत्य सूर्यचन्द्र को ग्रास करता है ।

(308) *The maxim of the Rahugrassa or the act of being swallowed by Rahu.*

This maxim is used to denote the erroneous notions that popularly act upon the minds of men, as in the case of eclipse of the sun or the moon, it is popularly believed that



those great luminaries are swallowed for the time being by the demon Rahu, whereas the fact is that the shadow of the earth falling on them makes them invisible for a while.

**राजसं तामसं चेति न्यायः ॥ ३०६ ॥**

रजोगुणसम्बन्धी और तमोगुणसम्बन्धी दोनों प्रकारके पदार्थ बन्धनके हेतु हैं ।

(309) *The maxim of the Rajasa and Tamasa.*

The maxim denotes that both the *gunas* the *Rajas* and the *Tamas* are the cause of bondage.

**राजानुगतविवाहप्रवृत्तभृत्यन्यायः ॥ ३१० ॥**

भृत्य के विवाह में राजा भी भृत्य के पीछे ही चलता है ।

(310) *The maxim of the king and the marriage procession of a servant of his.*

This maxim is used to denote that due regard must be paid to the position of a person irrespective of his caste or social standing just as even a king has to follow his servant on the occasion of his marriage.

**रासभरटितन्यायः ॥ ३११ ॥**

गद्गहे का शब्द पहले बड़ा होता है फिर धीरे २ कम होता जाता है । जो पहले बहुत शोर मचाते हैं वे अन्त में निष्फलता दिखाते हैं ।

(311) *The maxim of the braying of an ass.*

This maxim takes its origin from the fact that an ass brays at first very loudly, but gradually its sound sinks lower and lower, and is used to denote that anything that makes much noise in the beginning proves, in the long run, to be quite hollow and worthless.

**राजशून्यप्रजान्यायः ॥ ३१२ ॥**

राजा से शून्य होकर प्रजा उन्नति और शान्ति को प्राप्त नहीं कर सकती । उन्नति और शान्ति के अभाव में इस न्याय का प्रयोग होता है ।

(312) *The maxim of the subjects without a king.*

This maxim takes its origin from want of peace and happiness of the people in a country where there is no king and is used to denote that a controlling hand is essentially necessary for the happy and peaceful management of human affairs.



## रेखागवयन्यायः ॥ ३१३ ॥

ग्राम के रहनेवाले ने जङ्गली मनुष्य से पूछा कि नीलगाय कैसी होती है । जङ्गली ने रेखा खींच कर बताया । उस मनुष्य ने रेखा ही के समान नीलगाय होती है ऐसा समझ लिया । फिर जब जङ्गल में देखा तब उसका भ्रम दूर हुआ ।

(313) *The maxim of the outline of a Gayal's image.*

This maxim originates from a story that one day, an illiterate rustic living in a village went to a forest, and enquired of an inhabitant of that forest about a Gayal which that rustic villager never saw before. The forester thereupon drew an outline on the ground to show the villager, what sort of animal a Gayal was. The foolish villager was satisfied. But on another occasion of his going into the forest when he accidentally came across a Gayal he saw that the idea of the animal given him by the forester was quite wrong.

It is used to denote that one should be careful in selecting his preceptor. An incompetent preceptor does more harm than good.

## राजपुरप्रवेशन्यायः ॥ ३१४ ॥

राजा के नगर में यथानियम पंक्तिबद्ध होकर प्रवेश होता है ।

(314) *The maxim of a king's entrance to the capital.*

This maxim is used to denote that everything should be done in regular order as on the occasion of a king's entering his city, the soldiers, and the followers follow him in proper order.

## रोगिन्यायः ॥ ३१५ ॥

रोगी पथ्यापथ्य का विचार नहीं करता है ।

(315) *The maxim of the patient.*

This maxim is used to denote that under the influence of evil propensities a man loses the power of judging what is right and what is wrong, just as a patient labouring under diseases for a long time becomes very careless about the regulation of his diet.



## ल

लाङ्गलं जीवनमिति न्यायः ॥ ३१६ ॥

हल जोत कर जीना यह अत्यन्त कष्टकर है ।

(316) *The maxim of plough as a means of livelihood.*

It is used to show that to live by ploughing the land with one's own hand, i. e. by cultivation, is attended with great hardship.

लतावृक्षन्यायः ॥ ३१७ ॥

जिस प्रकार बिना वृक्ष के लता खड़ी नहीं रह सकती और न फैल ही सकती है उसी प्रकार बिना पुरुष के अवलम्बन के स्त्रियां स्वाधीन हो कर उन्नति नहीं कर सकती ।

(317) *The maxim of trees and creepers.*

This maxim takes its origin from the fact that no creeper can stand or grow without the help of a tree; and is used to denote that a female can neither live nor make any progress in life without the assistance of her husband or any other male guardian.

लोहचुम्बकन्यायः ॥ ३१८ ॥

चुम्बक पत्थर लोह को आकर्षण कर लेता है उसी प्रकार जहां स्वाभाविक आकर्षण हो वहां इस न्याय का प्रयोग होता है ।

(318) *The maxim of iron and magnet.*

It is used to denote a very close affinity between two things, by virtue of which they are instinctively attracted towards each other though at a distance, just as iron is attracted by magnet.

लोहाग्निन्यायः ॥ ३१९ ॥

अग्नि से तपा हुआ लोहा गर्म हो जाने से उसको जैसा चाहे वैसा घट सके हैं ।

(319) *The maxim of iron and fire.*

This maxim is used to denote that the best use of an opportunity ought to be made no sooner than it presents itself, as one desirous of making things of iron must do so by striking it hard so long as it is hot by being put into fire.



## व

## वटयक्षन्यायः ॥ ३२० ॥

वट के वृक्ष पर यक्ष रहता है इतने ही से लोग डर जाते हैं। बिना सोचे काम में प्रवृत्त होने पर यह न्याय लगता है।

(320) *The maxim of a fig-tree and a ghost.*

This maxim has its application in cases in which something is done without proper exercise of care and judgment just as men feel afraid in passing by a huge fig-tree, specially alone and at night, as it is popularly believed, without any rhyme or reason, that an evil spirit dwells in that tree.

## वध्यघातकन्यायः ॥ ३२१ ॥

वध्य के देखने से घातक की स्थिति अनुमानमें आती है जैसे जहां सांप अधिक होते हैं वहां जाना जाता है कि यहां सांप के वध करनेवाले नहीं हैं।

(321) *The maxim of the killer and the killed.*

This maxim is used to denote the absence of a controlling agency in a place where there is plenty of things requiring control, as abundance of serpents in a place indicates that there is no one to kill the snakes.

## वनव्याघ्रन्यायः ॥ ३२२ ॥

जैसे वन की रक्षा व्याघ्र करता है वैसे व्याघ्र की रक्षा वन करता है। यदि व्याघ्र न रहे तो मृग वन को खा जाते हैं और वन न रहने से व्याघ्र का रहना असंभव है।

(322) *The maxim of a forest and the tiger.*

This maxim is used in place in which mutual help is intended to be meant, just as a forest is preserved by a tiger, and the tiger by that forest. If there be no tiger in the forest the herbivorous animals come there in a large number whenever they choose and the plants and creepers etc., are eaten away by them and thus the forest is destroyed in a short while, on the other hand, if there be no forest it becomes difficult for a tiger to find out a place to live in.

## वह्निधूमन्यायः ॥ ३२३ ॥

धूम के देखने से वह्नि का होना निश्चय होता है।



(323) *The maxim of the invariable concomitance of fire and smoke: (wherever there is smoke there is fire.)*

It is used to denote such invariable concomitance between two persons or things; (e. g. where there is A, there is B; where there is not B, there is not A.)

**वरघाताय कन्यावरणमिति न्यायः ॥ ३२४ ॥**

वर के भोग के लिये कन्या का पाणिग्रहण किया जाता है, वर के नाश के लिये नहीं।

(324) *The maxim of the bridegroom and the bride.*

A man takes a woman for his wife with a view to make the life as enjoyable as possible and not for the purpose of bringing about his own destruction. The maxim is therefore used to indicate that whatever a man does he does for his own happiness and comfort.

**वरगोष्ठिन्यायः ॥ ३२५ ॥**

वर और कन्या के एक मत होने से विवाह होता है।

(325) *The maxim of the union of the bride and the bridegroom.*

The marriage between a man and a woman, holding the same kind of opinion in every concern of life, always turns out to be a happy one.

**वाजिमन्दुरान्यायः ॥ ३२६ ॥**

मन्दुरा घोड़ों के ही रहने के स्थान को कहते हैं। गाय आदि के स्थान को नहीं कह सकते।

(326) *The maxim of the stable.*

This maxim is used to denote that every object has a peculiar name given to it, so that it cannot be interchanged with anything else without causing a great confusion; just as the name 'stable' is applied to the shed intended for the horses and not the cows or any other animals to live in.

**वातादिन्यायः ॥ ३२७ ॥**

वात पित्त श्लेष्म आपस में विरुद्ध हैं परन्तु जब समभाव से मिलते हैं तब शरीर की रक्षा करते हैं।



(327) *The maxim of the wind and other humours of the body.*

This maxim is used to denote that as wind, bile, and phlegm, the three humours of the body, though quite different from one another by nature, prove to be the source of sound health when they are harmoniously combined, so acts of very great importance may be well performed by persons of different nature and disposition if they act in concert.

**वायुभक्षन्यायः ॥ ३२८ ॥**

जैसे यह वायुभक्षी हैं ऐसा कहने से अन्य वस्तु नहीं खाता है ऐसा प्रतीत होता है।

(328) *The maxim of living on air.*

When one is said to be living on air, it denotes that he does not eat any thing else.

It is applied to those cases in which one is exclusively devoted to one thing only.

**वायुशैत्यौष्णन्यायः ॥ ३२९ ॥**

जल और तेज के सङ्ग से हवा में ठण्डापन और गर्मी का व्यवहार होता है।

(329) *The maxim of hot and cold air.*

This maxim is used to denote that merits and demerits are often the results of company, just as wind itself neither hot nor cold, becomes so coming in contact with fire and water respectively.

**वसुधैव कुटुम्बकमिति न्यायः ॥ ३३० ॥**

सारी व्यक्तियों के लिये वसुधा ही कुटुम्ब है। यह न्याय उदारता प्रतिपादक है।

(330) *The maxim of the universal family.*

This maxim is used to signify that to a truly noble-minded man the distinction between a thing being one's own or not disappears altogether. One who is possessed of really noble mind, is far above that narrowness which induces one to make a distinction between what belongs to him and what belongs to another.



**बालाग्रशतभागोपिन्यायः ॥ ३३१ ॥**

बाल का सौंवा हिस्सा ऐसा कहने से न्यून से न्यून विभाग समझा जाता है।

(331) *The maxim of splitting hair into hundred parts.*

This maxim is used to denote a very small portion of a thing.

**विधेयं हि स्तूयते वसिषति न्यायः ॥ ३३२ ॥**

प्रयोजन ही से किसी वस्तु में प्रवृत्ति होती है।

(332) *The maxim of necessity being the mother of praise.*

This maxim is used to denote that a thing necessary is always considered valuable, and is also highly thought of.

**विपरीतं बलाबलमिति न्यायः ॥ ३३३ ॥**

बली को अबल कहना और अबल को बलवान् कहना अर्थात् विपरीत भाषण के समय यह न्याय लगता है।

(333) *The maxim of contrary assertion.*

This maxim originates from the assertions made of a weak one being strong, or an incompetent one being competent, and so on. Such remarks are made either in rony or out of partiality.

**विशिष्टवैशिष्ट्यन्यायः ॥ ३३४ ॥**

बिना विशेषण के विशेष्य नहीं जाना जाता है।

(334) *The maxim of a special distinction.*

Without the help of a qualifying thing, the true excellence of an object cannot be made known. It is the knowledge of distinguishing features of an end or aim, that makes one's mind fixed at it.

**विषवृक्षोपीति न्यायः ॥ ३३५ ॥**

अपना लगाया हुआ विष का वृक्ष भी नहीं काटना चाहिये अर्थात् जिस को बनाया जाय उसको बिगाड़ना नहीं चाहिये।

(335) *The maxim of the poison-tree.*

This maxim is used to denote that a thing, though hurtful and mischievous, does not deserve to be destroyed by the very person who has reared it, just as a poison-tree ought not to be cut down by the planter himself.



### विषं मृत्युरिति न्यायः ॥ ३३६ ॥

विष मृत्यु करनेवाला है ।

(336) *The maxim of deadly poison.*

It is used to denote that an evil always produces a disastrous effect, just as poison causes death.

### विषभक्षणन्यायः ॥ ३३७ ॥

विष भक्षण आत्महत्या का बोधक है ।

(337) *The maxim of drinking poison.*

This maxim is used to denote a suicidal course, just as one causes suicide by drinking poison.

### वीचित्रङ्गन्यायः ॥ ३३८ ॥

वायु के वेग से नद्यादिक में लहरें उठती हैं । एक लहर से दूसरी, दूसरी से तीसरी इसी प्रकार बढ़ती हैं ।

(338) *The maxim of a wave urging forward a wave.*

In the ocean one wave propels another till the first and all others in succession reach the shore. So this maxim is used to denote successive operations, as in the case of the production of sound.

### वृक्षप्रकम्पनन्यायः ॥ ३३९ ॥

वृक्ष के हिलने से उसके सब अवयव हिलने लगते हैं ।

(339) *The maxim of a tree being shaken.*

Just as when a tree is shaken, its branches and other parts are shaken too; so this maxim is used to denote that whatever affects the whole affects the parts also.

### वृद्धकुमारीवाक्यन्यायः ॥ ३४० ॥

किसी वृद्धा कुमारी से इन्द्र ने कहा, वर मांगो । उसने वर मांगा, हमारा पुत्र कांचनपात्र में दूध भात खावे । उसका विवाह नहीं हुआ था और वह वृद्धा हो गई थी अतः ऐसा वर मांगना हास्यास्पद है ।

(340) *The maxim of the old virgin's boon.*

This maxim is used to denote asking such a boon as will cover all that one wishes to have. The Mahabhashya says that an old virgin, when asked by Indra to choose a boon, said:—पुत्रा मे बहुक्षीरघृतमोदनं काञ्चनपात्रायां भुञ्जीरन् This one boon, if granted, would give her a husband, progeny, abundance of corn, cattle, gold, &c.



### वृद्धिमिष्टवतो मूलमिति न्यायः ॥ ३४१ ॥

यज्ञ करनेवाले की अवश्य वृद्धि होती है क्योंकि कर्म के फलदाता देवता जब यज्ञ से प्रसन्न होते हैं तो यज्ञकर्ता की वृद्धि होना स्वतः सिद्ध है।

(341) *The maxim of Sacrifice—the root of prosperity.*

This maxim denotes that one who performs sacrifices is sure to prosper in life, because the gods, the givers of the rewards of *Karma* (rituals) being propitiated by sacrifices, good fortune must attend him who performs those sacrifices.

### वृश्चिकीगर्भन्यायः ॥ ३४२ ॥

बिच्छू के बच्चे माता का पेट काट कर निकलते हैं।

(342) *The maxim of Scorpion encephite.*

The maxim is used to denote ingratitude on the part of those that do harm to the persons to whom they are indebted for their very life, just as the young ones of scorpions come out by tearing up the womb and thus causing death of the mother.

### वेण्याकाशन्यायः ॥ ३४३ ॥

बहुत लम्बी आकृतिवाली स्त्री के लिये इस न्याय का प्रयोग होता है।

(343) *The maxim of the tuft of hair reaching the sky.*

It is used to denote the extraordinary tallness of a woman, so that the tuft of hair on the head seems to be in touch with the sky.

### विषकृमिन्यायः ॥ ३४४ ॥

विष खाने से अन्य जीव मरते हैं परन्तु विष में उत्पन्न हुए कीड़े उसीमें जीते हैं।

(344) *The maxim of the worms bred in poison.*

It is used to denote a state of things which, though fatal to others, is not so to those who being bred in it, are inured or naturalized to it, like poison which, though fatal to others is not so to the worms bred in it.

### व्यञ्जकव्यङ्ग्यभावन्यायः ॥ ३४५ ॥

प्रकाशक प्रकाश्य का बोधक होता है।

(345) *The maxim of the indicator and the indicated.*

It is used to signify the thing which is manifested as well as that by which it is manifested.



**व्याघ्रीक्षीरन्यायः ॥ ३४६ ॥**

व्याघ्री का दूध सोने के बर्तन में रखने से गुणदायक है परन्तु उसका मिलना असंभव है ।

(346) *The maxim of the tigress's milk.*

It is used to denote the extreme difficulty of attainment of a thing, though it may be useful, like the milk of a tigress which, if preserved in a golden cup or vessel, becomes very efficacious, though it is very difficult to gather or obtain it.

**व्यापकव्यावृत्त्या व्याप्यव्यावृत्तिरिति न्यायः ॥ ३४७ ॥**

व्यापक की व्यावृत्ति होने से व्याप्य की भी व्यावृत्ति हो जाती है ।

(347) *The maxim of the genus and the species.*

It is used to denote that exclusion or inclusion of the genus means the exclusion or inclusion of the species as well.

**व्रणं शिशमिषोः शस्त्रग्रहणन्यायः ॥ ३४८ ॥**

यद्यपि शस्त्र घाव कर देता है परन्तु घाव के मिटाने के लिये शस्त्र प्रयोग की आवश्यकता होती है ।

(348) *The maxim of the boil and the surgeon's knife.*

This maxim originates from the fact the ulceration caused by surgical operations, is oftentimes healed by the same surgical operation again; and is used to denote that sometimes it so happens that an injury caused by a thing, is made up again by that very thing.

**व्रीहिबीजन्यायः ॥ ३४९ ॥**

जैसे धान्य का एक बीज रहने पर भी पुनः संसार भर में धान्य फैल सकता है ।

(349) *The maxim of the paddy-seed.*

This maxim denotes that so long as a single seed of a thing is left, there is every chance of its propagation; just as from one single seed of paddy, all the granaries in the land may be expected to be filled in course of time.

**विषयाविवाहन्यायः ॥ ३५० ॥**

विषया का विवाह एक शब्दार्थवादात्त है क्योंकि हिन्दू शास्त्र के अनुसार



कन्या का दान एकही बार होता है इसलिये विधवा विवाह असंभव है। विधवा का पुरुषान्तर ग्रहण हो सका है परन्तु विवाह नहीं। यह असंभव द्योतक न्याय है।

(350) *The maxim of widow marriage.*

This maxim is used to denote an impossible and ludicrous attempt; as, according to the scriptures of the Hindus a woman can marry only once. The taking of a second husband is quite opposed to the Shastric injunctions of the Hindus, and is therefore quite impossible on the part of a Hindu lady.

श

शक्तिः सहकारिणीति न्यायः ॥ ३५१ ॥

शक्ति शक्तिमान् के साथ ही रहती है।

(351) *The maxim of an object and its attributes.*

This maxim is used to denote that the attributes of an object are inseparably connected with the object itself, where there is one the other must be there too.

शतपत्रपत्रशतभेदन्यायः ॥ ३५२ ॥

हजार पत्तेवाले कमल का फूल सुई से छेदने में जान पड़ता है कि एकही बार सब छिद गया परन्तु प्रत्येक दल के भेद करने में अलग २ समय अवश्य लगता है।

(352) *The maxim of piercing through the leaves of a lotus.*

This maxim is used to denote an easy and short process of doing a thing, just as hundreds of petals of a lotus being taken together, may be easily strung together at once by means of a needle, whereas to string them one by one would take much time and be a tedious process.

शते पञ्चाशन्न्यायः ॥ ३५३ ॥

सौ में पचास खीन गया अर्थात् आधी उतर खीन गई।

(353) *The maxim of fifty out of a hundred.*

When fifty out of a total of hundred has been spent, it shows half the part has already been spent up.



**शवोद्धर्तनन्यायः ॥ ३५४ ॥**

मरे हुए का करवट लेना । यह अत्यन्त असंभवतासूचक न्याय है ।

(354) *The maxim of turning sides of the dead.*

This maxim is used to denote an impossibility, as turning round from one side to the other on the part of a dead body is quite impossible.

**शाखाचन्द्रन्यायः ॥ ३५५ ॥**

वृक्ष में होकर चन्द्रमा दिखाई देने समय कहा जाता है कि वृक्ष की शाखा में चन्द्रमा देखो । वास्तव में चन्द्रमा का स्थान और ही है केवल उपाधि भेद से ऐसा कहा जाता है ।

(355) *The maxim of the bough and the moon.*

As the moon, though considerably distant from the bough of a tree, is spoken of as the moon on the bough, because she appears to be near it, so this maxim is used when the position of an object, though at a very great distance, is fixed by that of another object to which it appears to be contiguous.

**शान्दी आकांक्षा शब्देनैव प्रपूर्यते इति न्यायः ॥ ३५६ ॥**

शब्द में रहनेवाली आकांक्षा शब्द से ही पूर्ण होती है ।

(356) *The maxim of the words and their complements.*

It denotes that the complements necessary to complete an idea suggested by a word are also themselves words.

**शालिसमृद्धौ कोद्रवाशनत्यागन्यायः ॥ ३५७ ॥**

शालिधान्य के अधिक रहने पर कोद्रव ( कोदों ) नहीं खाया जाता है ।

(357) *The maxim of fine rice and coarse rice.*

It is used to denote that a coarse thing is not used so long as good thing is available, as, nobody likes to use coarse rice so long as fine rice is procurable.

**शिरो वेष्टने नासिकास्पर्शन्यायः ॥ ३५८ ॥**

शिर के वेष्टन करने में नाक छूना । असंबद्ध स्थल में इस न्याय का प्रयोग होता है ।

(358) *The maxim of touching the nose in binding a piece of cloth round the head.*

This maxim is used to denote any uncalled for and quite



irrelevant thing; just as touching the nose and binding a piece of cloth round the head are quite unconnected and have no relation to each other.

### शिष्यस्वातन्त्र्यन्यायः ॥ ३५६ ॥

शिष्य यदि गुरु से स्वतन्त्र विचार और स्वतन्त्र आचार का हो जाय तो शिष्य उन्नति नहीं करेगा । यह शिष्य कर्तव्यबोधक न्याय है ।

(359) *The maxim of an independent disciple.*

A disciple can make no advance in spiritual life, should he differ from his spiritual guide (Gurudev) in judgment and conduct. So this maxim is used to teach the duty of a disciple.

### शूर्पन्यायः ॥ ३६० ॥

सूय भुस्सा छोड़ देता है केवल साफ़ अन्न ग्रहण कर लेता है ।

(360) *The maxim of the winnowing fan.*

This maxim is used to denote the power of appreciating the merits, or of keeping the kernel and rejecting the husk, just as it is done by a winnowing fan which preserves only the corn and throws away the chaff.

### शैलूषीन्यायः ॥ ३६१ ॥

नटी बहुतसे रूप धारण करती है परन्तु वास्तव में उन रूपों के साथ उसका कोई भी संबंध नहीं है ।

(361) *The maxim of an actress on the stage.*

In a theatre the self-same actress makes her appearance on the stage in different sorts of dress and guise on different occasions, but none of these has any concern with her real form, so this maxim is used to denote the delusiveness of the world.

### श्यालशुनकन्यायः ॥ ३६२ ॥

किसी ने अपने कुत्ते को साला बनाकर अपनी स्त्री के चिड़ाने के लिये गाली देना प्रारम्भ किया । स्त्री ने इस वृथा नाते से गुस्सा किया ।

(362) *The maxim of a dog, the wife's brother.*

It takes its origin from a story that a man called his dog to be his brother-in-law (wife's brother), and called it names often times only with a view to try the patience of



his wife, who would fly into rage at this conduct of the husband; and it is used to denote an unbecoming conduct of a person towards any one among his friends and relatives.

**श्वपुच्छोन्नमनन्यायः ॥ ३६३ ॥**

कुत्ते की पूंछ का सीधा करना असंभव है ।

(363) *The maxim of a dog's tail.*

This maxim is used to denote inflexibility of nature just as the tail of a dog, which is naturally crooked, can never be made straight, however hard one may try for the purpose.

**शौर्यहीनक्षत्रियन्यायः ॥ ३६४ ॥**

शूरता से हीन क्षत्रिय पतित क्षत्रिय कहा जाता है । यह पातित्यबोधक न्याय है ।

(364) *The maxim of a Kshatriya without prowess.*

This maxim is used to denote fallen condition, as a Kshatriya i. e., one belonging to the warrior class, without bravery, is considered to be a disgrace of his race.

**श्वश्रुनिर्गच्छोक्तिन्यायः ॥ ३६५ ॥**

घर में जैसा श्वश्रु का अधिकार है वैसाही पुत्रवधू का भी अधिकार है ।

(365) *The maxim of "Mother-in-law, go out."*

No lady has any right to turn her mother-in-law out of doors, as the mother-in-law has the same right to occupy the house as she has; so this maxim is used to denote improper exercise of one's power.

**श्वः कर्तव्यमद्यकुर्विति न्यायः ॥ ३६६ ॥**

जो कल करना है वह आजही करो ।

(366) *The maxim of "Do to-day what you have to do to-morrow."*

This maxim is used to denote that it is proper to make use of the earliest possible opportunity to perform one's duties.

ष

**षड्दर्शनन्यायः ॥ ३६७ ॥**

जैसे नास्तिक दर्शन छः होने से वैदिक दर्शन का भी नाम षड्दर्शन पड़ गया है । नहीं तो वैदिक दर्शन सप्तब्रह्मभूमि के अनुसार सात ही हैं ।



(367) *The maxim of the six schools of philosophy.*

It is used to mean that the atheistic schools of philosophy being six, the theistic or the Vaidic philosophies are also regarded as being divided into six schools, while in fact the philosophies are of seven schools according to the seven planes of *juana* or knowledge.

## स

**संकरपितृन्यायः ॥ ३६८ ॥**

जैसे अर्यमा आदि पितरों की सहायता उस कुल या जाति को मिल सकती है जिसमें संकरता दोष न हो और जिसमें रजोवीर्य की शुद्धि हो क्योंकि संकर प्रजा पर पितरों की उपेक्षा रहती है यही कारण है कि संकर जाति या संकर कुल थोड़े दिनों में नष्ट हो जाता है। असंभवता में इस न्याय का प्रयोग होता है।

(368) *The maxim of the intermixed parents.*

This maxim is used to denote an impossible exception. The wishes of the issues of the intermixed parents of presenting libations of water to the names of the deceased ancestors, cannot be realised, as their offerings are not acceptable to *Aryama* and other *pitars*.

**सच्छिद्रवदाम्बुन्यायः ॥ ३६९ ॥**

छिद्रवाले घड़े में जल रखने से नहीं ठहरता।

(369) *The maxim of a water-vessel with holes in it.*

A water-vessel, even if filled to the brim, becomes soon emptied of all water, if there be holes in it. So this maxim is used to denote utter fruitlessness of efforts on the part of an instructor to help a pupil who is naturally defective, to grow in knowledge and character.

**संदिग्धप्रयोजनं च विचारमर्हतीति न्यायः ॥ ३७० ॥**

संदेहवाले प्रयोजन में विचार करना पड़ता है।

(370) *The maxim of necessity and judgment.*

This maxim denotes that a necessity, if suspected to be of doubtful utility or importance, should not be done at once, without considering it very carefully and minutely in all its bearings.



**समुद्रवृष्टिन्यायः ॥ ३७१ ॥**

समुद्र में वर्षा होना; अर्थात् समुद्र में वर्षा होने का प्रयोजन न होने पर भी अधिक होती है।

(371) *The maxim of the sea and rain.*

This maxim is used to denote supply of a thing to one who is in the least need of it just as rain is quite unnecessary in the sea where there is no want of water.

Cf. The English proverb — "To carry coal to New Castle."

**सर्व वाक्यं सावधारणं न्यायः ॥ ३७२ ॥**

जितनी बातें होती हैं वे निश्चय अर्थ को कहनेवाली हैं।

(372) *The maxim of a sentence and the assertion it makes.*

This maxim denotes that what a sentence asserts must necessarily be so.

**सर्व विशेषणं सावधारणमिति न्यायः ॥ ३७३ ॥**

सर्व विशेषण विशेष्य का बोधक अवश्य ही होता है।

(373) *The maxim of the adjectives and their significations.*

This maxim means that all adjectives express the qualities of the nouns they modify. It is used to denote that nature and character of a great person may be understood from those of his attendants and followers.

**सर्वशाखाप्रत्ययन्यायः ॥ ३७४ ॥**

जो विषय है वह अवश्यही एक लक्ष्य से युक्त होगा। जैसे वेद की अनेक शाखाओं से किये हुए कर्म लक्ष्य के हिसाब से एकही है।

(374) *The maxim of the things and their aim.*

As the Vedas have different branches but they all aim at the great one, so the variety of things in creation have one and the same aim.

**संप्रदायकलहन्यायः ॥ ३७५ ॥**

कर्मकाण्ड के संप्रदाय और उपासनाकाण्ड के संप्रदाय, सब एकही लक्ष्य की ओर जाने पर भी आपस में अज्ञान से विरोध किया करते हैं ऐसे वृथा विरोध के स्थल में इस न्याय का प्रयोग होता है।



(375) *The maxim of the different systems of religious teaching and their discordance.*

Different systems of religious teaching quarrel among themselves as regards the details of their doctrine, but in reality they all inculcate the worship of the One Being. So this maxim is used to denote the futility of such differences.

**साक्षात्प्रकृताविति न्यायः ॥ ३७६ ॥**

सबका लय मूलकारण में होता है जैसे घड़े का लय मिट्टी ही में होता है ।

(376) *The maxim of universal union in Nature.*

As an earthen vessel is finally reduced to earth of which it is made, so everything in the universe will at last be dissolved into the Great First cause from which they emanated.

**साधुमैत्री न्यायः ॥ ३७७ ॥**

सज्जनों की मैत्री चिरस्थायी होती है और दिनों दिन बढ़ती है ।

(377) *The maxim of friendship of the good and the honest.*

This maxim is used to denote that friendship with persons that are good and honest is permanent in nature and grows in strength and intensity with the increase of years.

**सावकाशनिरवकाशन्यायः ॥ ३७८ ॥**

चरितार्थ और अचरितार्थ में चरितार्थ बली है ।

(378) *The maxim of applicability and non-applicability.*

This maxim denotes that applicability is always more powerful than its reverse.

**साहंकारज्ञानीन्यायः ॥ ३७९ ॥**

यदि ज्ञानी में अहंकार हो जाय तो उसका ज्ञानमार्ग बन्द हो जाता है ।

(379) *The maxim of the wise who is proud.*

The maxim originates from the fact that if a person possessed of wisdom be also proud, his wisdom proves ineffectual, as it thus loses its worth and utility. The maxim is therefore used to determine the course that is proper and advisable.

**सिंहसूतन्यायः ॥ ३८० ॥**

सिंह और हरिय का स्वभाविक वैर है क्योंकि साथ कादक संभव है ।



(380) *The maxim of the lion and the deer.*

The maxim originates from the fact that there is natural enmity between the lion and the deer as the former lives upon the flesh of the latter, and is used to denote the feeling of enmity that naturally exists between the two, one of whom is stronger than and is always bent upon doing harm to the other.

**सिंहमेषन्यायः ॥ ३८१ ॥**

कोई सिंह का बच्चा किसी गांव में जाकर भेड़ों के साथ चरने लगा। जवान होने पर भी अपने को भेड़ही समझने लगा। फिर जड़ली सिंह के उपदेश से उसने अपने को सिंह समझा।

(381) *The maxim of the lion and the sheep.*

The maxim has its origin in the fact that a young lion once strayed into a village and mixed with a flock of lambs. It lived there for some days, and then when it was able to make sound peculiar to its own race or class, it did not perceive it in its proper element. Afterwards a lion from the forest came there and taught it what it was, whereupon it left the flock of the lambs and went to the forest to join the company of lions there. The maxim denotes that under the circumstances, one may for the time being be in a position not to realise one's true worth but at last when under instruction his eyes are opened he behaves in a manner true to his self and nature.

**सिंहावलोकनन्यायः ॥ ३८२ ॥**

सिंह स्वभाव ही से बड़ा धीर होता है, वह सामने ही देखता है, चंचलता से इधर उधर नहीं देखता है।

(382) *The maxim of the lion's glance.*

A lion is very grave by nature, casts his glance towards the front, and does not see sideways through fickleness.

**सार्वजनीनतुल्यायव्ययन्यायः ॥ ३८३ ॥**

जमा और खर्च समान होने से लाभ का होना असंभव है।

(383) *The maxim of equal receipts and disbursements.*

It denotes that one, whose expenditure equals his income, can make no savings in his life.



### सुतजनिमृतिन्यायः ॥ ३८४ ॥

किसी ने देव की आराधना से पुत्र लाभ करके फिर दूसरे पुत्र के लिये दूसरे देव की आराधना की । दूसरे पुत्र के जन्म समय में ही पहले देव के क्रोध से पहला पुत्र मर गया ।

(384) *The maxim of the birth of a son and death of a son.*

The maxim originates from a story that a person got a son by propitiating a certain god, and then again he worshipped and propitiated a different god for another son. The result was that when the second son was born, the first one breathed his last. It is intended therefore to teach that one should devote himself to the worship of one and the same god or, oneness of aim and purpose is indispensably necessary for success in life.

### सुभगाभिधुक्न्यायः ॥ ३८५ ॥

यदि दरिद्री के पास भी धर्मवती स्त्री हो तो उसकी दरिद्रता एक दिन अवश्य ही कट जाती है क्योंकि सुभगा स्त्री लक्ष्मीरूपा है ।

(385) *The maxim of an unlucky husband and a lucky wife.*

If a poor man can marry a wife who is a favourite of Fortune, he is also sure to enjoy fortune's smile in course of time. The maxim therefore denotes that a woman plays an important part in the fortune of a man to make him prosperous in life.

### सुन्दोपसुन्दन्यायः ॥ ३८६ ॥

सुन्द और उपसुन्द नामक दैत्य तिलोत्तमा अम्बरा के लिये आपस में लड़कर मर गये ।

(386) *The maxim of Sunda and Upasunda.*

The maxim originates from a Pauranic story that two *daityas* or demon brothers of the names of Sunda and Upasunda became enamoured of one and the same woman, and the outcome was that they quarrelled among themselves for the damsel, and at last met with their death by fighting with each other, and it denotes that rivalry on account of woman often proves to be the cause of total destruction.



**सूचीकटाहन्यायः ॥ ३८७ ॥**

कोई कढ़ाई बनवाने के लिये लोहार के पास पहले गया । सुई बनवाने के लिये कोई दूसरा पीछे गया । लोहार को पहले कढ़ाई बनाना उचित था परन्तु सुई के बनाने में अल्प समय लगने से पहले सुई ही को बनाया ।

(387) *The maxim of the needle and the kettle.*

It is used to denote that when two things one easy and the other difficult are required to be done, the easier should be first attended to, as when a smith is required to make a needle and a kettle, he should first take in hand the needle as it is comparatively easier.

**सूत्रशाटिकान्यायः ॥ ३८८ ॥**

साड़ी बुनते समय में ही साड़ी शब्द का व्यवहार होता है परन्तु उस समय साड़ी सूत के रूप में ही रहती है ।

(388) *The maxim of thread and cloth.*

The maxim takes its origin from the word 'cloth' being used even when it is not in existence, the threads only being put in order for the purpose of making it, and denotes that a thing is freely talked of as an accomplished fact even when materials only are gathered and all other preparations are made for making that thing.

**सूर्योदयास्तन्यायः ॥ ३८९ ॥**

जैसे सूर्य का उदय अस्त नहीं होता है, सूर्य अपनी कक्षा में ही रहता है, वैसे अमोत्यादक विषय में इसका प्रयोग होता है ।

(389) *The maxim of sunrise and sunset.*

The maxim takes its origin from the erroneous notion regarding the motion of the sun who has, broadly, speaking, no motion, but still erroneously believed by people to be rising in the east and setting down in the west, and is used to denote various sorts of erroneous notions that the human nature is subject to.

**सोपानारोहणन्यायः ॥ ३९० ॥**

जैसे महल पर चढ़नेवाला एक सीढ़ी से दूसरी सीढ़ी चढ़ता हुआ महल के ऊपर चढ़ जाता है वैसे ही शनैः शनैः कार्य करने में इस न्याय का प्रयोग होता है ।

(390) *The maxim of going upstairs.*

It is used to denote that one must perform his duties,



gradually, just as one going upstairs must proceed by passing the steps one after another.

### सोपानावरोहणन्यायः ॥ ३६१ ॥

जिस क्रम से सीढ़ी पर चढ़ा जाता है शूनैः २ उलटे क्रम से उतरा जाता है, नहीं तो गिरने का डर रहता है ।

(391) *The maxim of coming downstairs.*

Just as one coming down from the first floor or the second floor must have to pass the steps in gradual succession, or there is every chance of suffering a fall and breaking his limbs, so in retracing one's course in the performance of a work, he should proceed very cautiously, or his whole previous labour may come to nothing.

### स्थालीपुलाकन्यायः ॥ ३६२ ॥

बटुआ में एक चावल पका हुआ देखने से मालूम हो जाता है कि समस्त चावल पक गया ।

(392) *The maxim of the cooking pot and boiled rice.*

In a cooking pot all the grains being equally moistened by the hot water, when one grain is found to be well cooked, the same may be inferred with regard to other grains. So the maxim is used when the condition of the whole class is inferred from that of a part.

### स्थावरजङ्गमविषन्यायः ॥ ३६३ ॥

विष स्थावर हो अथवा जंगम हो दोनों ही मृत्यु के कारण हैं ।

(393) *The maxim of poison—movable and immovable.*

Poison, obtained whether from any thing or any animal, may in all cases prove fatal. Similarly an evil, be it done by a friend or a foe, always produces an injurious effect.

### स्थूणानिखननन्यायः ॥ ३६४ ॥

स्थूणा ( खम्भा ) बार २ हिलाकर तब मजबूत गाढ़ा जाता है ।

(394) *The maxim of digging or fixing in the post.*

As a stake or post to be firmly fixed in the ground is again and again moved and thrust inward, so this maxim is used when one (say a disputant) adds several corroborative illustrations, arguments &c. to strengthen and confirm still more his position already strong.



### स्थूलारुन्धतीन्यायः ॥ ३६५ ॥

वर और वधू को विधि के अनुसार ध्रुव और अरुन्धती के तारे को दिखाने के लिये लांग पहले चन्द्रमा को दिखाते हैं तब चन्द्रमा के समीप में रहनेवाली तारा को दिखाते हैं, तब उसके समीप में रहनेवाली सप्तर्षि की तारा दिखाते हैं, तब वशिष्ठ की तारा को निश्चय करके बताते हैं।

(395) *The maxim of a huge thing and a tiny thing (like the star Arundhati.)*

This maxim takes its origin from the custom of showing the star *Arundhati* to the bride and the bridegroom at the close of the marriage ceremony. At that time attention of both is first drawn to the moon, and from the moon to a big star close by, and thus gradually to *Arundhati*, which is a very tiny star. It is used in cases when with a view to bring a very small thing to one's notice, his attention is first drawn to a big and conspicuous object near by and then gradually to the thing in question.

### स्फटिकलौहित्यन्यायः ॥ ३६६ ॥

स्फटिक मणि के सामने जपा के फूल रखने से वह लाल दिखाई पड़ता है फेर हटाने से सफेद ही रहता है।

(396) *The maxim of the crystal and the red flower called japa.*

This maxim is used to denote the property of a purely transparent object to reflect the colour of a thing presented before it, just as a crystal which is naturally white, looks red, when a red flower called *japa*, is placed before it, and the flower being removed, the crystal assumes its own white colour again.

### स्वकरकुचन्यायः ॥ ३६७ ॥

जैसे अपने आप कुच मर्दन करनेवाली युवती स्त्री आनन्द को नहीं पाती है वैसेही जिज्ञासु अपने से ज्ञान नहीं पाता है।

(397) *The maxim of a female's pressing her breast.*

This maxim is used to denote the fruitlessness of attempts on the part of a seeker of knowledge to acquire it only through his own exertion without any help from a teacher, just as the attempt of a young woman to



enjoy pleasure by rubbing her own breast proves quite fruitless.

**स्वप्नमन्त्रलाभन्यायः ॥ ३९८ ॥**

स्वप्न के मन्त्रलाभ से कोई सिद्धि नहीं होती है ।

(398) *The maxim of getting a mantra in dream.*

This maxim takes its origin from the fact that a *mantra* in order that it may secure success to a worshipper must be obtained not in a dream but from a *guru* or a preceptor, who has himself attained success, and is used to denote that to be able to attain success in any undertaking one must submit himself to the guidance of an experienced teacher.

**स्वप्नव्याघ्रन्यायः ॥ ३९९ ॥**

स्वप्न में मिला हुआ व्याघ्र स्वप्न के बाद नहीं रहता है ।

(399) *The maxim of the tiger dreamt in a dream.*

This maxim is used to indicate the unsubstantial and worthless nature of an imaginary dread just as the fear of the tiger dreamt in sleep is quite worthless.

**स्वभावो दुरतिक्रमो न्यायः ॥ ४०० ॥**

अपनी आदत नहीं छुड़ती है ।

(400) *The maxim of Nature is unchangeable.*

This maxim is used to denote that one's own nature is not changed.

**स्वामिभृत्यन्यायः ॥ ४०१ ॥**

स्वामी प्रधान और नौकर अधिपान है ।

(401) *The maxim of the master and the servant.*

This maxim is used to denote the unchangeableness of the relation subsisting between the two persons and the necessity of the discharge of duties attached to the positions of those persons respectively, just as it is with regard to the master and the servant.

**स्वाङ्गं स्वव्यवधायकं न भवति न्यायः ॥ ४०२ ॥**

अपना अंग अपने से नहीं छिपा रहता है ।

(402) *The maxim of a person and his limbs.*

Just as a person knows fully well the condition of his different limbs, so the head of a family or a corporate body



is expected to know the merits and demerits of all under his protection or guidance.

स्वपक्षहानिकर्तृत्वात्स्वकुलाद्भारतांगत इति न्यायः ॥ ४०३ ॥

अपने पक्ष की हानि करनेवाला कुलाङ्कार के समान है ।

(403) *The maxim of the one who fouls one's own nest.*

This maxim is used to denote that he who fouls his own nest is a disgrace of the family he belongs to.

ह

हस्तामलकन्यायः ॥ ४०४ ॥

हाथ पर धात्रीफल रखने से उसका सब अंग देखने में आता है ।

(404) *The maxim of the amalaka, a fruit of the Emblica amaroblams) on the palm of the hand.*

This maxim is used to denote the facility of studying a thing most familiarly over which one has full control just as an amalaka fruit on the palm of the hand may be easily and fully known in all its various particulars.

हस्तियूथपतिन्यायः ॥ ४०५ ॥

हाथी के झुण्डों का जो नेता होता है वह वीर सबके आगे चलनेवाला सबका रक्षक सहायक और पालक होता है । मनुष्य के सामाजिक नेता का वैसा होना चाहिये । यह नेतृत्व प्रतिपादकन्याय है ।

(405) *The maxim of the leader of a herd of elephants.*

The maxim is used to denote that a popular leader must have courage, strength and discretion enough to guide, help, and protect his followers, just as a leader of the herd of elephants.

हृदनकन्यायः ॥ ४०६ ॥

जलमय में रहकर मगर से विरोध असंभव है अर्थात् जिसके अधिकार में रहना उससे विरोध असंभव है ।

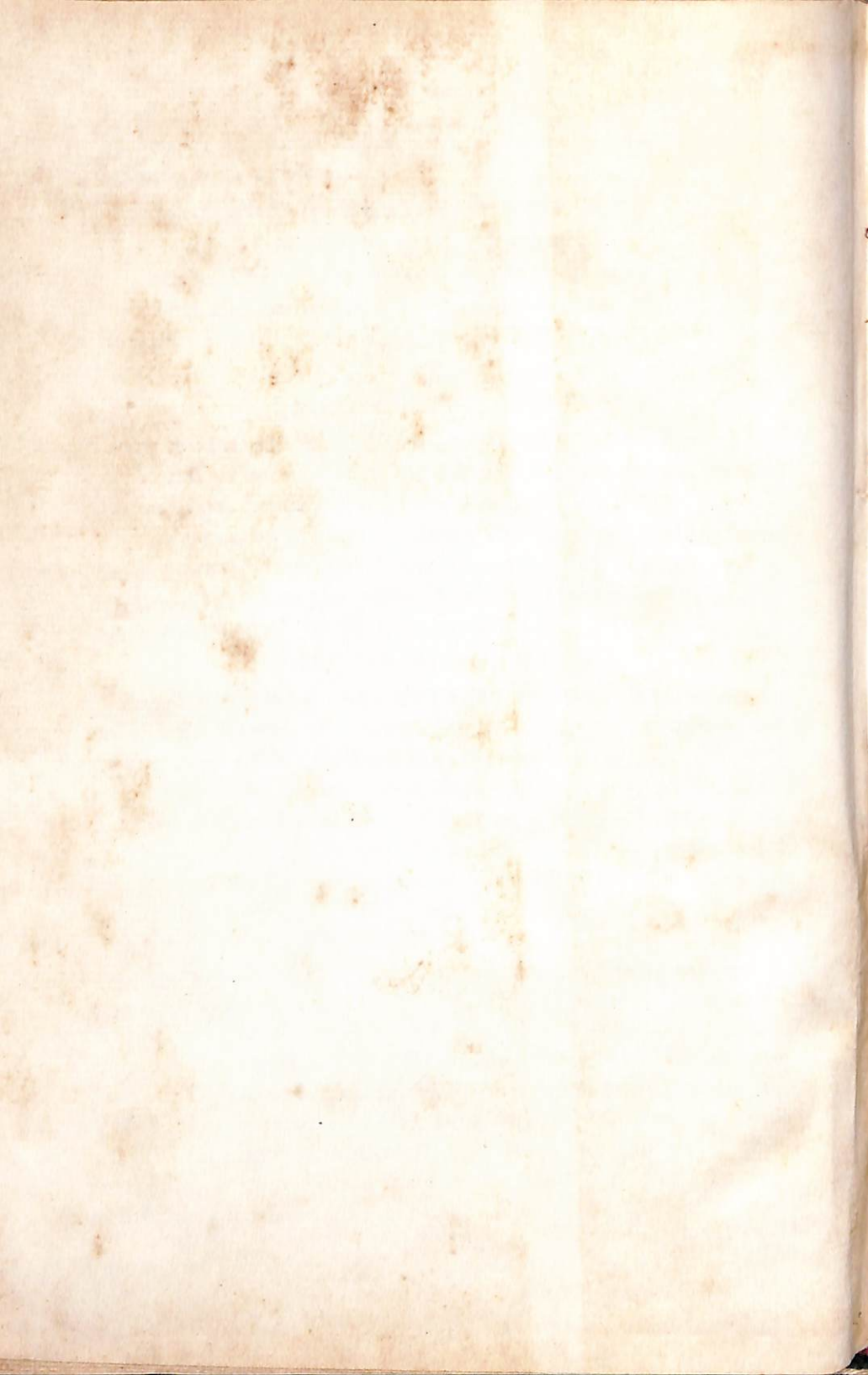
(406) *The maxim of the lake and the crocodile.*

This maxim originates from an idea, that if any one live in a lake and quarrel with the crocodile in possession of that lake, he is sure to get the worst of it, and is used to denote that it is unwise and injurious, on the part of a person to serve a master and at the same time to find fault with his principles etc.











## H, H. WILSON'S WORKS

1. Rig Veda Samhita— Text in Sanskrit  
Sukta-wise Translation and Notes  
in English Six Vols. pp. 3500 360.00
2. Hindu Fiction 50.00
3. Art of War and Medical and Surgical  
Sciences of Hindus 20.00
4. Grammar and Dictionaries of Sanskrit  
Language 40.00
5. Sanskrit English Dictionary 150.00
6. Buddha and Buddhism 30.00
7. Vishnu Purana —(Text in Sanskrit along  
with Translation and Notes in English  
2 Vols) 120.00
8. Analysis of Puranas 60.00



## **LATEST PUBLICATIONS**

### **AESTHETIC & SANSKRIT LITERATURE :**

—Ed Dr Pushpendra Kumar

### **HISTORICAL & CRITICAL STUDY OF ATHARVA VEDA**

—Ed. Dr. Suryakant Bali.

### **STUDIES IN THE VEDIC PROBLEMS**

—Ed. Dr. Raghuvir Vedalanekar.

### **MADHVA'S PRAMANACHANDRIKA : Text in Sanskrit & Introduction and Translation in English.**

S.K, Maitra

### **THEORY OF REALITY :**

L.D. Dixit

### **ANCIENT INDIA ACCORDING TO MANU :**

Dr. R.N. Sharma

### **CONCEPT OF RELIGIONS IN THE MAHABHARATA :**

Dr. U.R. Trikha

### **NAGARJUNA'S YOGARATNAMALA : Text & Comm- entary in Sanskrit, English translation and Introduc- tion in Sanskrit and English both.**

Dr. Pushpendra Kuma

### **VISHNU PURANA : Text in Sanskrit alongwith Notes, and Translation in English.**

H.H. Wilson